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THE LIGHT WHICH LEADS TO THE
RIGHT TRUTH, THOSE WHO SHALL
BE ENLIGHTENED BY IT OF THE
SONS OF ISRAEL.

(Continued from page 46.)

CHAPTER VIII.

*Contains some predictions and proofs
from the Prophets in relation to
Messiah, which were fulfilled in
Jesus of Nazareth, proving that
He was the expected Messiah.*

WE say in the *first* place, that the Prophets gave knowledge of the time of the Messiah's advent, as we have seen in the prophecies of Jacob and Daniel, and that their declarations have been truly fulfilled, as far as regards the departure of the kingdom from Judah, and the termination of the seventy weeks, and the destruction of the temple. This we have already demonstrated in the foregoing Chapters; and we say, secondly, that the Prophets have announced the advent of the Messiah by other particulars. His birth in Bethlehem Ephratah is mentioned by the prophet Micah, in the vth chapter of his prophecies: "Thou

Bethlehem Ephratah, though thou be but little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This declaration was fulfilled in our Lord Jesus Christ, who was born at Bethlehem, (as is known to all the world) and was brought forth as man by the Virgin Mary, as was foretold by Isaiah concerning Him in chap. vii. 14: "Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel." As God, He proceeded forth from the Father, of old, from everlasting, as we have before declared.

Thirdly, the Prophets further announced with regard to the Messiah, that kings, the magi, should come to worship Him, and to offer presents, as it is also declared by David in Psalm lxxii.: "The kings of Tarshish and of the isles shall bring presents, and the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him, 'all nations shall serve him." This was fulfilled at the birth of our Lord

Jesus Christ, when kings, the magi, came from the East, and from Arabia, under the guidance and direction of the star, and worshipped Him, and presented unto Him gold, frankincense, and myrrh. After his death, his resurrection, and his ascension, all nations have served him, and have worshipped him in all parts of the world.

Fourthly, the Prophets announced of the Messiah, that He should work miracles and signs; and Isaiah the prophet declares thus in chap. xxxv. of his prophecies: "Behold your God shall come with vengeance, even your God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing." All this was fulfilled in our Lord Jesus Christ, who opened the eyes of the blind, and the ears of the deaf, and caused the dumb to speak, and lifted up the lame to walk, and cleansed the lepers, and healed the sick, and raised the dead to life again, and cast out devils from the bodies of many. He also wrought other miracles and signs well known to every one, even to the Jews themselves, by a book called "The Life of Jesus of Nazareth," and as mentioned by Josephus, son of *Keaon*, in his history.

Fifthly, the Prophets in reference to Messiah, announced that He should enter Jerusalem, seated on an ass, and that the inhabitants of the city should meet Him with joy, and that children should sing praises. Observe what is said by Zechariah, in his prophecies, chap. ix. 9: "Rejoice greatly, O daughter of Zion, and shout, O daugh-

ter of Jerusalem: Behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass." This also was fulfilled in the person of Jesus Christ, five days before his passion, when He entered Jerusalem mounted on an ass; and the children cried out Hosanna to the Son of David, as was foretold also by David in Ps. viii. 2: "Out of the mouths of babes and sucklings hast thou ordained strength."

Sixthly, the Prophets announced of the Messiah, that His people Israel should deny him, and cut Him off, as it is written in Dan. ix. which has been already referred to, and that they should put him to a violent death, on account of his having the knowledge of God, and saying that God was his Father, as was mentioned by Solomon in the Book of Wisdom. The prophecy of his sufferings is written in Isa. liii.: "That he should be a man of sorrows, and acquainted with grief; that he should be brought like a lamb to the slaughter; that he should be cut off out of the land of the living; that he should pour out his soul unto death; that he should make his grave with the wicked; that he should bear the sins of many; and that he should make intercession for the transgressors," even for those who should bring on him these afflictions. All this was strictly fulfilled in our Lord Jesus Christ, for his people Israel denied him, they put him to death, even to a violent death on the cross, and this they did because he said that God was his Father. In the time of his passion, his body was filled with pains, from the great scourging which he received in the house of Pilate, and his face was marred by the blows laid on

him in the presence of the high priest; he himself poured out his soul unto death, bearing upon himself the sins of the world, that he might pay the debt of sin unto Divine Justice. They crucified him between two thieves, and when on the cross, he prayed unto his heavenly Father for those who then were crucifying him, saying, "Father, forgive them, for they know not what they do."

Seventhly, the Prophets declared that Messiah should be sold for thirty pieces of silver—See Zechariah in his prophecies, ch. xi. 12, "So they weighed for my price thirty pieces of silver." That he should drink vinegar with gall—See Psalm lxxix. 21, where David, speaking in the language of Messiah, says, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." That his hands and feet should be pierced, and his garments parted—See the words of the same Prophet in Ps. xxii. saying, "They pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture." The Prophet Zechariah in chap. xii. 10, declared further, alluding to the piercing of his side by a spear: "And they shall look upon me whom they have pierced." All this has been fulfilled in every part in the person of our Lord Jesus Christ. The chief men of the Jews gave to his disciple Judas thirty pieces of silver, to deliver him up to them privately, and not before the people. When they crucified him, they gave him vinegar to drink, mixed with gall. They pierced his hands and his feet with nails. He was stripped of his clothing. The soldiers divided his garments amongst them, and for his vesture they cast lots, to see

which of them should have it. After his death upon the cross, they pierced his side with a spear, as is declared by the Evangelists, and also in other accounts, both Jewish and Gentile.

Eighthly, the Prophets announced that the Messiah, after his death and burial, would rise again from the dead, as was declared plainly by David in Ps. xvi. exclaiming, in the language of the Messiah unto his heavenly Father, and saying, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." These words the Prophet spoke not in reference to himself, for David was left in the place of the dead, even in the sepulchre, and his body saw corruption. But the words were truly written of the Messiah, and they were fulfilled in the person of our Lord Jesus Christ, the Saviour, whose body was not left in the sepulchre, and who did not see corruption; for he rose again the third day after his death, and appeared to his apostles, and to many others; and he appeared to them again repeatedly, on different occasions, for the space of forty days after his resurrection.

Ninthly, the Prophets announced in regard to the Messiah, that he should ascend up into heaven, and sit down on the right hand of God the Father, as David the prophet, calling upon the people (or Gentiles) to rejoice and to clap their hands at the triumph of the Lord, says in Ps. xlvii.: "God is gone up with a shout, the Lord with the sound of a trumpet." In Ps. lxxviii. he exclaims, "Thou hast ascended on high, thou hast led captivity captive." And afterwards, David announces Messiah's seat to be at the right hand of God

the Father, in Ps. cx.: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." All this was fulfilled likewise in the person of our Lord Jesus Christ, who, forty days after his resurrection from the dead, ascended up into heaven openly, in the sight of his disciples, and of many others who had believed in Him. And having presented Himself to God His Father, He received as Man, graces and many gifts for the children of men, which He gave unto them ten days after his ascension, by means of the Holy Spirit, which He sent unto them, as He had promised them, before He ascended into heaven. By means of these gifts which he gave to his disciples, by inspiration of the Holy Ghost, they began to prophesy, and to speak new tongues, and to work miracles, and other signs, as God had promised in the second chapter of Joel the prophet, who declared to the people of Israel, in the name of the Lord, the salvation which should take place with great power, and which the Lord, in the appointed time, should send them, saying, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall dream dreams, your old men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

Tenthly, the Prophets announced that after the advent of the Messiah, the Gentiles should be converted unto the true worship of God, and that the Messiah should be the light of the Gentiles, and the salvation of God unto the ends of the earth, as is written in Isa.

xlix. 6: "I will also give thee a light of the Gentiles, that thou mayest be my salvation, unto the end of the earth." In chap. lv. 4, 5, it is declared, "Behold, I have given him for a witness, and a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Thus we declare that the people of Israel should be cast out, and their sacrifices cease, and that the name of the Lord should be great amongst the Gentiles, and that in every place they should offer unto Him a pure offering; as it is announced by Malachi in the name of the Lord, unto the people of Israel, chap. i. 10, 11: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." All this was fulfilled after the ascension of our Lord Jesus Christ, for, behold, the Gentiles are now converted unto the worship of the true God, and they have believed in our Lord Jesus Christ; and the Jewish people and their sacrifices are an abomination; their temple is destroyed, and it shall so remain to the end. Pure offering and worship is offered unto God throughout the world, from the rising to the setting of the sun; and this is the sacrifice announced by the Prophets, which Messiah himself offers up by his servants, who are

priests, after the order of Melchizedec, and not after the order of Aaron. For thus David hath declared in Ps. cx. 4: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec." Therefore, it is clearly demonstrated, from all these signs recorded in the testimony of the Prophets, that the Messiah truly came about 1700 years since, and that He was, and is Jesus of Nazareth; in whom have been fulfilled all the words of the Prophets, of which we have given a very few only, but amply sufficient for any one who desires to know the truth, and to save his own soul.

CHAPTER IX.

Shews that many took the name of the Messiah, but their lies, their iniquity, and their blasphemies, were made manifest, so that their names were not established; and the predictions of the Prophets were not verified in them, as in our Lord Jesus Christ, in whom every thing predicted has been accomplished.

COME, O sons of Israel, and consider the false Messiahs who have appeared in the world on the part of the Jews, since the time of our Lord Jesus Christ. In them no faith was established, as it has been in the true Messiah; for the predictions of the Prophets were not fulfilled in them, and their memorial is perished with them, but "Messiah, the Lord, shall endure for ever," as it is said by David the prophet in the ninth psalm, declaring the continuance of His reign and of His spiritual power, which shall endure for ever and ever, and shall not pass away,

as those Messiahs of whom we have now to speak.

In the first place, 130 years after the coming of the true Messiah, and 5232 years after the creation of the world, appeared a Jew, by name *Badakousia*, son of *Mizougena*, of the city of Adrianople. He called himself the Messiah, but his name was not established, for he was cut off by the governor of the city, and the Talmud pronounces a curse upon him.

2dly, In 434 years after Christ, and 5631 after Adam, in the time of Theodosius the Less, appeared another from amongst the Jews. His name was *Bikoureebeh*, of the island of Crete, and he named himself the Messiah, but he was put to death by Theodosius.

3dly, In 522 years after Christ, and 5719 after Adam, in the time of Justin the king, appeared a Jew, by name *Snornam Etyoyah*, and he said that he was the Messiah. When summoned into the presence of the king, in his great fear, he threw himself from off an high place, and was destroyed.

4thly, In 1138 years after Christ, and 6335 after Adam, a Jew appeared in France, who styled himself the Messiah, and promised to perform wonderful things; but he was found a liar, and the French put him to death.

5thly, In the year 1140 after Christ, and 6338 from Adam, appeared a Jew in Persia, called *Nathan Maimon*, who declared himself the Messiah; and the king of Persia put him to death.

6thly, In 1157 years after Christ, and 6354 from Adam, a Jew appeared in Spain, in the city of Cordova, and he styled himself the Messiah. This man is mentioned in the book of Rabbi

Maimon; and the Spaniards slew him.

7thly, In the year 1167 after Christ, and 6364 after Adam, another false Messiah appeared in the sovereignty of *Quasanou*, and Rabbi Maimon gave information concerning him to the Jews of Marseilles.

8thly, In the year 1176 after Christ, and 6673 from Adam, a Jew shewed himself of the name of *Samuel Souby*, in the time of king Ferdinand, styling himself the Messiah, and he was killed.

9thly, In the year 1666 after Christ, and 6763 after Adam, a Jew appeared at Smyrna, calling himself the Messiah, of the name of *Sabathay Tzevi*. The Jews of Smyrna believed that he was the Messiah, and his fame was spread abroad. The Turkish Sultan ordered him to be brought to Constantinople, and when he was come before the Sultan, he turned Turk, and together with him other Jews, to the number of 260, also became Turks. And he dwelt at Adrianople.

Many others of these false Messiahs have also appeared, who could not establish their names, as our Lord Jesus Christ established His name. In the first place, His name was established by the truth of the testimonies of all the Prophets concerning Him. 2dly, By the miracles contrary to the usual course of nature which He performed; and not only did He work out many miracles and signs himself, but so also did his apostles, who spread the truth of his Gospel, and brought the world to the belief of it, by means of the miracles which they performed. 3dly, All that was predicted by our Lord Jesus Christ with regard to these false Christs, has been

fulfilled, for it is written in the Gospel of Matthew, that "many should come in his name, and deceive many;" and 24th verse, "That there shall arise false Christs." "But the truth and righteousness of our Lord shall endure for ever and ever," as said by the prophet David, and the other Prophets. And ye yourselves also may see with your own eyes, that for 1700 years and more, the doctrines of Christ and His truth, have prevailed every where throughout the world.

(To be continued.)



GENERAL REMARKS ON THE QUESTION BETWEEN THE CHRISTIAN AND THE JEW, IN REPLY TO RABBI CROOLL'S QUERIES.

(Concluded from page 53.)

MISCELLANEOUS THOUGHTS.

MATT. xxii. 45. "If David then call him Lord, how is he his Son?" This is a question which could never yet be answered by the Jews.

The Apocryphal writers may be considered as Commentators on the Old Testament after the Canon was closed; and their testimony, therefore, ought to be noted carefully, and will shew that their views differed widely from those of the present Jews. Compare Luke xi. 49—52. and Matt. xxiii. 34—39. with 2 Esdras i.; and see *Calmet's Introduction to 2 Esdras*.

The main question between Christian and Jew is precisely of the same kind, as that between Christians and Romanists. It respects priority; and their claims must be disproved, by shewing that there had been another form

of religion more divine and ancient than the legal systems of either, even that of the Lamb slain from the foundation of the world.—The 33d chapter of Job attests Primitive Religion.

As the Church of Israel mistakes a part for the whole of Israel, and the whole visible Israel, for the elect in Israel; so does the Church of Rome do, in respect to the Catholic Church. The more the parallel is examined, the more exactly the correspondence will come out. Hence it is that St. John in the Revelation, makes the old Prophets relate the history of Rome, in their predictions relating to Jerusalem, Rev. x. 6, 7. xi. 8.

The seventh chapter of the Revelations applies to a succession of homogeneous events, as to the conversion of the Roman empire; but it were more near the truth to say that Prophecy is *ever ending, still beginning*, than to confine it to one mode of fulfilment. This chapter describes the particulars of the conversion of the Jews, after the fall of Rome, and the great time of trouble, or hour of temptation to come upon the whole world, when the wicked shall themselves be made a sacrifice, and feel that time of trouble such as never was since there was a nation, which Christ endured for believers. The Gentiles, who are admitted into the kingdom after that trouble, surprised St. John, as they had before surprised St. Peter. *Daubuz* is the author most skilled in the Principia of Prophecy.

There is no type of the crucifiers of Christ more remarkable than that of Cain. In Heb. xii. 24, the allusion is obvious.

There is no type more complete

than that of Joseph, whose feet they hurt in the stocks; the iron entered into his soul. Christ will be made known to his brethren, at his second advent.

The Targum of Jonathan on the ninth chapter of Isaiah and sixth verse, being a specimen of the ancient Jewish Paraphrasts: Jonathan is placed about thirty years before Christ. "The Prophet says to the house of David, that a little one is born to us, a son is given to us; and he hath taken the Law upon himself that he should keep it, and his name shall be called, from the presence of the wonderful council, God, Man continuing for ever, Christ, whose peace shall be multiplied upon us in his days. Greatness shall be multiplied to them that perform the Law, and maintain peace, there shall be no end upon the throne of David, and over his kingdom, that he may found and build it in judgment and justice from this time for ever. This shall be accomplished by the Word, Jehovah Sabaoth."—*See Walton's Polyglott.*

Query. Was Israel a type of the Virgin's seed or Messiah raised from the dead—Jacob—the heel—a type of the humanity wounded to death by the serpent, but in the fall crushing the serpent to death?—the heel is particularly used in wrestling. And was Esau a type of the serpent? And does Isaiah explain the old promise in the sixty-second chapter and tenth verse, and sixty-third chapter to the ninth verse?

That there was a secret, or apocryphal sense in the Law and the Prophets, might be inferred from Deut. xxix. 29; Moses there hinting at events to take place under another dispensation, sud-

denly stops himself with these words: *The secret things belong unto the Lord our God.* These secret things are manifestly distinguished from the words of the Law; for it is added, *But those things which are revealed belong unto us and our children* (the Jews) *that we may do all the words of this Law."*

Now for the *Context.* The Context plainly declares what is the principal point here introduced as secret, *הנסתרת* as opposed to *התורה*. It is nothing less than your present *desolation.* And the Book of Deuteronomy, the *second* dispensation, which you shall understand at the close of your erring and straying, when you shall have slain *Rhos, Mesheck, and Tobol,* but not till then, Ezek. xxxix. 22. And now for the inspired interpreters of Moses, the Prophets.

"Bind up the Testament and the Law among my disciples. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him," Isa. viii. 16. "Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return and be eaten. As a teil tree and an oak, whose substance is in them when they cast their leaves, so the HOLY SEED shall be the substance thereof," Isa. vi. 11. "Hear ye now, O house of David, is it a small thing for you to weary men, and will you weary my God also? Therefore the Lord shall give HIMSELF a sign unto you: Behold, a Virgin shall conceive and bear a

Son, and thou shalt call his name IMMANUEL," Isa. vii. 13.

"Of the increase of his government and peace there shall be ²⁰end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from this time, even for ever," Isa. ix. 7.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him," Isa. xi. 1.

"And the child while he is sucking shall play on the hole of the asp; and the child when weaned shall put his hand on the cockatrice den," Isa. xi. 15.

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God IS MY SALVATION; I will trust and not be afraid; for the Lord Jehovah is my strength; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his NAME is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou INHABITRESS, not inhabitant, of Zion, that great is the HOLY ONE ISRAEL IN THY WOMB," Isa. xii.

"And Mary, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances. And Mary answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and the rider hath he thrown

into the sea," Exod. xv. 2, &c. Ps. cxviii. 14.

"And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty Spirit shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod," Isa. xi. 15.

"And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly, let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by Him actions are weighed. The bows of the mighty are broken, and they that stumbled are girt with strength. They that were full, have hired out themselves for bread, and they that were hungry, ceased: so that the barren hath born seven, and she that had many children, is waxed feeble. The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up," *See Deut. xxxii. 39.* "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them," *See Rev. i. 13.* "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." "The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder

upon them: the Lord shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his Messiah," 1 Sam. ii. 1.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, and that saith unto Zion, *THEY GOD* reigneth.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy ARM in the eyes of all nations, and all the ends of the earth shall see the salvation of our God.

"Depart ye, depart ye (from Babylon and Rome), go ye out from thence, touch no unclean thing. Go ye out of the midst of her: be ye clean that bear the vessels of the Lord," (as Joshua and Zerubbabel), Isa. lii. 7.

"Sing and rejoice, O daughter of Zion: for lo, I come, and I will tabernacle in thy inner part; and thou shalt know that Jehovah Sabaoth *sent me* unto thee. And the Lord shall inherit Judah, his portion in the holy land, and shall chuse Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

"And he shewed me Jesus, the High Priest, standing before the angel of the Lord. — Hear now, O Jesus, the High Priest, thou and thy fellows that sit before thee: for they are men *wondered at*: for behold I will bring forth *my servant*, *THE BRANCH*. For behold, the stone that I have laid before Jesus; upon one stone shall be seven

eyes. *I will engrave* the graving of it, saith JEHOVAH SABAOTH, and I will remove the iniquity of that land in one day," Zech. ii.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first born," Zech. xii. 9.

"For he shall grow before him as a tender plant, and as a root out of a dry ground When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand," Isa. liii.

"Shall I bring to the birth, and not cause to bring forth, saith the Lord! Shall I cause to bring forth, and shut the womb, saith thy God? Rejoice with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. That ye may suck and be satisfied with the breasts of her consolation; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be born upon her sides, and be dandled upon her knees. As one whom his mother comforts, so will I comfort you: and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall spring

forth as the herb; and the hand of the Lord shall be known toward his servants, and his indignation towards his enemies," Isaiah lxvi. 9.

The question now returns, whether Isaiah spake of the same secret things as Moses had spoken of. Let us hear the son of Sirach, "In his time the sun went backward, and he lengthened the king's life. He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Zion. He shewed what should come to pass FOR EVER, and SECRET THINGS or ever they came," Eccl. xlviii. 23. Compare Dan. xii. Rev. x. xi. xii. xv.

Here then we have a specimen of the mode in which the prophets illustrate Moses and one another; and, to those who compare them all together with due attention, *exhibit celestial harmony.*

Deut. xii. 20. "When the Lord thy God shall enlarge thy border, as he hath promised thee," &c.

Compare Acts x. 15. "What God hath cleansed call not thou common." Verse 34. "Of a truth I perceive that God is no respecter of persons."

Hence it plainly appears that the enlargement of the border of the Jews, was the admission of the Gentiles into the seed of Abraham, when the national distinction represented and preserved by distinction of meats was to cease.—*See Mr. Jones' Figurative Language of Scripture.*

In every question the two first points to be agreed upon are, 1st, What is the real question? 2d, What is proof one way or the other? The party that is not willing to determine these points, and abide by the application of them, is either incapable of rea-

soning, or conscious of error. For every one that seeketh truth cometh to the light, and shuns and abhors the darkness of unfounded assertion, sophistical position, and exparte statement.

In respect to the nature of *proofs* themselves, in a great question of this kind, they are like the stones of a great wall built one upon another, and all fitting and harmonizing together. It follows, that the proper mode of subverting what an opponent calls a foundation, is to prove that it rests upon other stones, and therefore that it is not a foundation. And if we can pull the prop from under our opponent's fancied foundation, this is the way to demolish his whole fabric.

Just so is the process of reasoning in this question. Our opponent claims all the promises made to the promised seed, for his own nation exclusively: this is his foundation. We are then to shew that this tier of arguments is not a foundation, but a superstructure resting upon another lower stratum. The terms used in his foundation rest upon prerequisite definitions, and must be scripturally defined before any argument can be built upon them. *Scriptural definition* of terms is then a lower stratum; but this, likewise, is not the lowest tier. This also depends upon the literal meaning of the words which we define, and which is to be determined by the Hebrew Grammar and Concordance.

Thus, by examining whether pretended foundations may not be real superstructures, resting upon other bases, and so proceeding from stratum to stratum, we arrive at last at the real foundation, which, in this question, is the *lite-*

ral sense, according to the Grammar and Concordance.

And this is precisely what we want to have properly investigated in the present stage of the enquiry, and the attempt is made to translate the Scriptures closely and adequately for ourselves, both upon the universal and everlasting principle, *Mos norma loquendi*, and upon the particular principle in this case, *Mos divinus, norma loquendi*.

Away with Grammars and Lexicons; we ought now to draw from nature, and not from human copies. The Bible itself should be our Grammar and Lexicon. Plow only with God's heifer, and you will find out God's riddle.

TEXTUARIUS.

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M. ON LUKE XXIV. 47.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I AM sure it is no more your wish than it is my own, to press into the service of your cause any part of the Scriptures which does not directly bear upon it; and therefore I have no scruple in asking you to lay before your readers, some doubts respecting the interpretation of a text, which I think is often misunderstood, and on which I should be glad to obtain the opinion of those who are wiser than myself.

I mean Luke xxiv. 47; which is very commonly quoted as a command from our Lord to his disciples to begin their ministry at Jerusalem—to preach “repentance and remission of sins in his name to all nations, beginning at Jerusalem.” If, however, we proceed to the next verse, we find our Lord adding, “And ye are

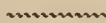


witnesses of these things." Of what things? I apprehend of three things which our Lord had just specified, as having been the subjects of prophecy. He "said unto them, Thus it is written, and thus it behoved (1.) Christ to suffer, and (2.) to rise from the dead on the third day, and (3.) that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

It is plain enough that the apostles were witnesses of the first two things specified; but it is difficult to understand how they could be said to be witnesses of the third, if (as is implied in the general application of the text) the prediction was still *wholly* unfulfilled, and related to a preaching of the Gospel among the Gentiles and at Jerusalem, still future. On the contrary, however, I imagine that our Lord referred to the beginning *which had already been made*, and by which the prophecy was actually in the course of fulfilment.

It is obvious, that if I am correct, the main question is not affected. In fact, the apostles *did* remain at Jerusalem, and did begin their ministry there with singular success; and the constant zeal and perseverance with which they preached the Gospel "to the Jew first," wherever they went, would form a sufficient answer to those who profess to consider our attempts to promote Christianity among the Jews, as unauthorized and useless.

I am, &c.  
M.



ANSWER OF J. F. TO MR. NEWMAN.

To Mr. Newman.

Sir,

I AM glad that you acknowledge the purity of the motives, which induce Christians to labour for the conversion of Jews to the faith of Christ; hence you allow that they are not actuated by any worldly views, but by a desire to do good to their souls.

May I request the attention of yourself and brethren, to the answer I am desirous of conveying through the Jewish Expositor, to your letter? In your epistle, you so speak on the subject of your adhering to the religion of your fathers, as if we wished you to despise Moses and the Prophets. In this you greatly err. Christians earnestly desire you to examine, with the greatest care, Moses and the Prophets, that you may see how clearly they speak all through, of a *suffering Messiah*. The Jews fix their attention on those texts only, which treat of your return to the land of your fathers; Christians would remind you, that Moses spake of a prophet whom the Lord God would raise up like unto himself, whom they were to hear; and whosoever would not hearken unto him, it would be required of him. See Deut. xviii. 18, 19. And, moreover, they would exhort you to look unto Abraham your father as a pattern of *humility* and *saving faith*, for it is recorded of him, that he believed God, and it was counted to him for righteousness.

The denunciation of Moses against you for worshipping strange Gods, is strangely misunderstood by you, if you imagine it amounts to a prohibition of receiving the



truths of the New Testament. The Christian religion, whose basis is the New Testament, teaches the worship of the only true God, even your JEHOVAH, the maker and disposer of all things. Who was worshipped at the coming of Elias, the forerunner of Christ, St. Luke, in his first chapter, informs us, by recording that Zecharias in the temple praised God, and said, "Blessed be the LORD God of Israel, who hath visited and redeemed his people." And Anna, the prophetess, likewise gave thanks unto the LORD at the circumcision of Christ; neither do Christians expect that either you or themselves will be saved but by JEHOVAH, for He has said, "Besides me there is no Saviour." Now if you will look at Isaiah ix., you will find that "the *mighty* God," "the everlasting *Father*," is also *Prince of Peace*—the *child born*, and the *Son given*: and in Isaiah lix. 16, 17, that the LORD looked, and there was no man, and wondered that there was no intercessor, therefore his arm brought salvation: and the New Testament fully accords with this, for in John iii. 17, it is written, "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

You further speak of taking liberties with the Divine law, and strive to expose the folly of that measure by a reference to human laws. Now, Sir, it appears to me, that we may go so far as even to change human laws, provided we have the sanction of the authority which imposed them, so to do. In Jer. xxxi. 31—34, the Lord says, "I will make a new covenant with the house of Israel and Judah."

You go on to say, It is questioned what can be the cause of our present affliction, if not the rejection of the Messiah? If you will turn to St. Matthew xxvii. 25, you will see the awful imprecation of your fathers, "His blood be upon us and upon our children." We triumph not over your distress, yet we cannot but say, that this imprecation has been, and is fulfilled. And what said Jesus to your fathers, when they rejected him? "Behold, your house is left unto you desolate:" and did not the destruction of Jerusalem take place at the time appointed? With such evidence before us, we can attribute your dispersion now to no other cause, than the rejection of him who is the light of the world.

I also consider your application of the fifty-third chapter of Isaiah to yourselves, *as a people*, to be very incorrect; for that chapter speaks of an *individual*, growing up as a tender plant, having no form nor comeliness in the view of unbelievers, so that the prophet is constrained to exclaim, in verse 1, "Who hath believed our report," evidently alluding to the preceding chapter, where he had spoken of a "servant who should deal prudently, and who should be exalted and extolled, and be very high." Now when Jesus of Nazareth was upon earth, he dealt prudently; he challenged any one to convince him of sin. Pilate said, "I find no fault in this man;" and the officers sent to apprehend him, returned without him, saying, "Never man spake like this man." He was also extolled very highly, when the multitude sang, "Hosannah in the highest, Blessed is he that cometh in the name of the Lord,"—when a voice was heard

from heaven, "This is my beloved son, hear him,"—when he was lifted up upon the cross as a sacrifice for sin,—and lastly, when he was raised from the dead, and ascended up into heaven, there to sit on the right hand of God, angels and authorities being made subject unto him, until he shall come in glorious majesty to judge both the quick and the dead. The prophet also asks, "Who shall declare his generation? for he was cut off out of the land of the living." Now this, Sir, *cannot* refer to the Jews as a people, for *they still exist*, and live in all parts of the earth; but it *can* refer to Jesus of Nazareth, who was cut off—put to death, for the sins of the world, and who himself said in St. John iii. 14, 15, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him might not perish, but have eternal life." You maintain that Israel is innocent, less prone than others to commit murder, and such heinous sins; but if you refer to Jer. xvii. 9, &c. you will find it recorded, "The heart is deceitful above all things, and desperately wicked, who can know it?" That the prophet spake this of the Jews, the beginning of the chapter will shew; therefore, I infer, that Israel in all his sons and daughters is as prone to commit sin, as any of the fallen race of Adam: and if you or any one Jew or Gentile will ask, "Does not my nature lead me to evil rather than to good?" I think you will answer, Yes! But, Sir, you should not look to the criminal calendar, or to the courts of law, for the nature and effects of Christianity, but to the *New Testament*, and see what Christ and his apos-

tles taught their disciples; and look to that faithful few who strive after daily conformity to the image of God's dear Son; for it is not all who bear the Christian name that are such in faith and practice, as not all those who are of the seed of Abraham, do the works of Abraham.

To what you say on the subject of unfulfilled prophecy, I shall reply nothing; for I consider that there is quite enough prophecy fulfilled to prove that Jesus Christ of Nazareth is the Son of God, and that, therefore, it is our duty to believe in him, and to obey him. As to the first triumph of Israel which you expect, what will it avail you, if you neglect the great sacrifice for sin, and if you are not found with a better righteousness than your own? for Isaiah says, when comparing the power and majesty of Jehovah with the weakness and sinfulness of man, "All our righteousnesses are as filthy rags." How then can you expect to triumph without fighting under the guidance of the great captain of salvation, against the world, the flesh, and the devil? And how will you stand in that day when God shall judge the world, if you have not received the Son of God? for David says in Psalm l. "Kiss the Son, lest he be angry, and ye perish from the right way." And can you expect to stand before God, in his holy place, unless you are made an acceptable and holy people through faith in his Son, whom your fathers rejected, and unless you are washed in that fountain that is open for sin and uncleanness? "Turn ye, turn ye, O house of Israel," saith the prophet. I would repeat his admonition, and add, with prayer and supplication, that your eyes may be enlightened to

know the truth, for God will be enquired of for these things. "Search the Scriptures, for in them ye think ye have eternal life, and they are they (says Christ) which testify of me." That you may find him to your endless joy and comfort, is the sincere desire of your well-wisher,

Oct. 16, 1826.

J. F.



#### LETTER TO MR. WOLFF.

The following letter of the Armenian Patriarch, addressed to Mr. Wolff, is illustrative of the manner in which he was regarded in the East. It has been transmitted for insertion by the Secretary of the British and Foreign School Society, to whom Mr. Wolff delivered it on coming to England.

*To Mr. Joseph Wolff, Missionary from England, and Minister of the Gospel of Christ, Teflis.*

EPHRAIM, a servant of Jesus Christ, and by his grace Grand Patriarch of all the Armenians, High Patriarch of the Apostolic Church, on the ecclesiastical throne of the Catholic Church at Etch Miazin: To our faithful friend, Joseph Wolff, Minister of the Gospel. We salute you by the Holy Benediction, and pray God to prosper your labours.

\* We have received on the part of our nation, and others well known to us in Bushire, Bussora, Bagdad, Ispahan, Julfa, and Tabriz, letters, acknowledging the benevolent exertions by which you have succeeded in establishing schools for the children of Armenians and others in Bussora, a city under the Turkish government, and Bushire in Persia, in which both the Armenian and

English languages will be taught. And also that you have obtained the permission of his Royal Highness Prince Abbas Mirza, heir to the throne of Persia, to establish a school for enlightening the poor Armenians, and other inhabitants of the country, for which purpose a house has been also granted at Tabriz.

And our good friend Niersis, Archbishop of the Armenians in the province of Georgia, at Teflis, having seen letters addressed by the Governor (Lieutenant) on this subject, and by the gentlemen who sent you to Persia; he has also written about the time of your arrival at Teflis, respecting your intention to go to the Holy City of Jerusalem, entreating letters of introduction for you to the Armenian Patriarch of that City. We have accordingly inclosed those letters in the name of the said Patriarch, desiring that a dwelling house may be granted you there.

We salute you, wishing you health, and that the grace of our Lord Jesus Christ may be with you and with your spirit for ever. Amen.

The Patriarch on the seat of the Catholic Church of Etch Miazin at Ararat. EPHRAIM.

June 13, 1825,

*In the Monastery of St. Nishan,  
at Halpad.*



JOSEPH WOLFF'S APPEAL TO HIS BRETHREN, THE JEWS OF GREAT BRITAIN.

My dear Brethren,

You will probably have heard that I returned two months ago from the land of our forefathers, and from the land of Persia. My



feet stood within the gates of Jerusalem, whither the tribes went up, the tribes of the Lord! And I saw that City, which was so highly favoured by the Lord, now sitting solitary. Our poor Brethren are going every Friday to a wall on the west side of the Temple, which wall they believe to be a remnant of the ancient Temple, where they sit down and weep, and put off their shoes, and read portions of Moses and the Prophets. I saw there an old blind Jew sitting at the Temple: I asked him, "Why do you come here?" He replied, "On this spot resided David our King, and Solomon our King: now, on account of the abundance of our sins, all ye that pass by, behold and see!" I was kindly received by many of them, and I proclaimed to them Jesus of Nazareth, and exhorted them to look on Him whom they have pierced, and mourn. I went into their houses, and sang with them their Hebrew hymns, and walked about with the literal children of Sion, upon the literal Mount Sion, and went with them to the Sepulchres of Rachel our Mother, and of the Prophets, Zechariah, Haggai, and Malachi, and to the Court of the Prison of Jeremiah, and read with them the Prophets, and endeavoured to prove to them that Jesus of Nazareth was *that Child* which was born, and *that Son* which was given us, whose name is *Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace*, (Isa. ix. 6.) I conversed with them on the dispensation of God with his people in ancient time,—how the Lord our God appeared to Abraham, Isaac, and Jacob, and revealed to them his plans of choosing their descendants

as his people beloved, and by manifesting himself in the flesh, and giving his life a ransom, to become the Salvation of all the ends of the earth. I sympathized with our Brethren about the disobedience and stubbornness of our nation, and how from year to year Jerusalem was disgraced and decayed in her glory; and then I exhorted them to believe in our Lord Jesus Christ. I went next to Ur of the Chaldees, the birth-place of Abraham, and from thence to Nineveh and to Babylon, and from Babylon to Persia, and from Persia to Curdistan, and from Curdistan to Georgia; every where exhorting Jews to look on Jesus, our *Brother and our God*, whom our ancestors have pierced, and mourn; and every where exhorting Gentiles not to boast against you, the natural branches, but rather to behold in you the severity of God, though towards them (the Gentiles) the goodness of the Lord, if they continue in his goodness—if not, they shall likewise be cut off. And then I came to Ireland, where I saw a Christian Church polluted and defiled—a Church which believes herself to be rich, while she is poor and miserable. I saw there a Church of the new dispensation, which has sunk, and has been cut off for the very same reason for which our Church, the Church of Judea, has been cut off; for, alas! just as the Church of Judea began to be proud of the magnificence of her Temple, and forgot the *Lord of the Temple*, thus the Romish Church every where boasts of her Church, and has forgotten the *Lord and Head of the Church*: as the Church of Judea began to neglect the commandments of God, and to substitute for them the precepts of men, in



like manner, the Church of Rome neglected and perverted the pure word of the Gospel, and substituted for it cunningly-devised fables, invented by her doctors : and just as the Rabbies of old attributed to themselves *infallibility*, so the doctors of the Church of Rome do the same, and more ; they have defiled their Temples, where the Lord Jesus Christ was worshipped in the first centuries of Christianity in spirit and in truth, with pagan superstition, and pagan idolatry. I saw the Popish Church in Ireland, and exhorted her members to return to Jesus, her Bridegroom, and to come out of Babylon, and be separate. And now having arrived again in England, after an absence of five years and six months, I beseech you, my dear Brethren, for the sake of the promises given to Abraham, Isaac, and Jacob ; for the sake of the prophecies predicted respecting Jesus of Nazareth ; for the sake of the precious blood of Jesus Christ, which he has shed for us on the Cross, by which blood you receive forgiveness of sins, and which blood speaks better things than the blood of Abel ; and for the sake of your own souls, your immortal souls, hear the voice of your brother coming from Palestine, and return to Jesus, the Lord our God,—“ Kiss the Son, lest he be angry,”—return, return, and it shall be well with you all the days of your life ; it shall be well with you at the hour of death, and it shall be well with you in Eternity !

First, it shall be well with you in *life* ; for, being justified by faith in Jesus Christ, you will have peace with God through our Lord Jesus Christ, and you shall rejoice in hope of the glory of God ; and not only so, but you shall glory

in tribulation also—you shall joy in God through our Lord Jesus Christ ! Christ shall be with you in *death* ! for hear the comfortable words of the Spirit, dictated to the pen of our brother Paul : “ In a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed ; for this corruptible must put on incorruption, and this mortal must put on immortality : so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory ; —O, Death ! where is thy Sting ? O, Grave ! where is thy Victory ? ”

Such thoughts will be consolation to you, my Brethren, in the hour of death, if you believe in the Lord Jesus Christ, for He is the resurrection and the life, and whosoever liveth and believeth in Him shall never die.

“ And it shall be well with you in *Eternity* ! for you shall be with Christ, the *Lamb of God*, the High and Lofty One that inhabiteth *Eternity* ! You shall enjoy a blessed Eternity where all tears are wiped away, and sorrow is unknown ! You shall walk in the *Light*, for *Jesus Christ* shall be your *Light* ! You shall have *Life*, and Jesus Christ shall be your *Life* !

“ And you shall be a royal Diadem in the hand of the Lord !

My dear Brethren !—When a boy, my father taught me to pray in evening time, to “ the Angel who hath redeemed me from all evil.” Jesus Christ, my Brethren, is that Angel who has redeemed me from all evil ! and he went before me in the Wilderness of Arabia, and among wild Arabs. It

was a joy to me to know, that that Angel of the Covenant is with me, and watcheth over me! And that Angel in the Wilderness has brought me back to England, to call on you to rise from your spiritual slumber, before you enter that doleful City—that City of Everlasting Woe—with that people, lost for ever—where *Hope* never comes!

Arise, thou sleeper! and call on Jesus Christ thy *God!* Brethren! I saw those Jews at Aleppo and Antioch, who were taken away by an Earthquake in a moment—in a moment when they were not awake! they had no longer time to read, to search Moses and the Prophets!—they were taken away, and carried before the great Judge!

—and their being sons of Abraham will not save them, if their hearts, which were without form, and void, were not enlightened by the Spirit, and created anew, and sprinkled with the blood of Jesus Christ!

Children of Israel, scattered throughout England, Ireland, and Scotland!—It is time; for the day is far spent, and the night is at hand! Hear the voice of the Watchman upon the Tower—“Return ye! come! come to our Lord Jesus Christ, for his Kingdom will come, and his Will be done on Earth, as it is done in Heaven!”

JOSEPH WOLFF,  
*Missionary for Palestine  
and Persia.*

November, 1826.

## PROCEEDINGS OF THE LONDON SOCIETY.

### SWITZERLAND.

JOURNAL OF THE REV. J. J. BANGA.

(*Concluded from page 64.*)

*Bergheim, Aug. 4, 1826.*—Despairing of success in Bergheim, I set out at ten o'clock for Rappoltsweiler, a town which has 1000 Lutheran, 3800 Roman Catholic, and 412 Jewish inhabitants, and about a league distant from hence. The environs are like a garden, and the way delightful. I met great numbers of people, to whom I distributed German tracts largely; but as I approached Rappoltsweiler, I desisted, that I might not be remarked by the people of the town. Just as I entered the gate, however, a woman came to the carriage, and asked for a tract, stating that she had run after me a long way, to obtain one. This I was obliged to believe, for how otherwise could she have known of my having tracts? I accordingly let her have one; and it led to the consequence I had anticipated, for I was

followed by young and old; and no sooner had I stopped at an inn, than the yard was thronged with people. I availed myself of the opportunity, and distributed a good many tracts. Several genteel-looking Jews came, who readily accepted tracts, and stood reading them without any signs of displeasure, and with apparent curiosity. Before giving any thing to children, I examined them whether they could read. There was one girl particularly eager to have a tract: when I asked her whether she could read, a bystander replied, “Why should she not know how to read? she is the Rabbi’s daughter.” “Well,” said I, “if you are the Rabbi’s daughter, you shall have a present for your father.” I gave her a copy of the Psalms and Prophets, and told her she should request her father to allow me to visit him. She soon returned with the book, and said, “My papa sends you word that he has books enough, and that he does not want yours.”

The crowd began to increase, so that the street became blocked up. I

therefore stopped the distribution. Several persons came into the house to get tracts; amongst others, two old devout Roman Catholic women, with their mass-books in their hands. When I refused their request, because I had finished the distribution, they were angry, and asked if I did not think them *worthy* of my attention? To avoid quarrelling, I gave a hymn to each, under condition of their not speaking of it to others. A remarkably clean, and fine looking man came, and importuned me. When asked of what religion he was, he said, "I am of the Jewish religion, though I am a shoe-maker. Let me have one of your little books, I am not so stupid and ignorant as you think: I have already read books of this kind, for instance, **אור לעת ערב**; there are many *fine* texts in it, but *others* are ambiguous." Upon enquiry how he had got this tract, he told me, "From Mr. S., a tradesman of the town, who has many such books, and also bibles to distribute." I left two tracts in the room, and told the Jew he might take them, and I then went to see this Mr. S. As I was enquiring for his house, an elderly man shewed me the way, and asked for a tract in return. He told me he was a Jew, which from his appearance I had not guessed. I nowhere in Alsace found the Jews so orderly as here. When I arrived at Mr. S.'s house, he immediately knew me, for we had met some months ago at Colmar for a few minutes. He took me up stairs to his wife, who was confined by a severe rheumatism: we had profitable conversation on the effect of trials and sufferings, in bringing to light the real state of the heart, and in shewing the necessity of realizing continually the gracious assistance and purifying influence of our Saviour. Mr. S. was pleased with my offer, to let him have a part of my books and tracts. After having dined, I was about to repose myself, being exhausted, from the effects of my late illness, and by the heat, &c. Mr. S. however came to me, and I was dividing my stock of books with him, when the landlord requested me to come down to speak to a soldier, who

complained of having lost his child. When I went, I found the soldier, who had left his child with me, weeping, and lamenting that he had not found her again. He said he had followed me, to know what had become of her. I told him exactly the place where I had left her; and he replied, that he had been there without finding her. Every body present found fault with him for not going at once to the police-office at Selestat, instead of coming here, as lost children are always brought to the police-office which is nearest to the place where the child is found. I was sitting down, and writing for him a clear description of the place where the child had been put down, when a *gendarme* and a *garde de police* came in, and asked the landlord if he had not in his house a stranger, who sold books? I immediately said I had distributed books, but had sold none. The *gendarme* then asked for my licence, and I said I had none, and wanted none, as I sold nothing. They then asked for my passport, which I produced: they took it, and ordered me to come with them to the Mayor. A great crowd then gathered before the inn, and began to run after me, but the *garde de police* drove them back. The Mayor, when I had arrived at his house, asked me in a rough manner, what I had been doing? I gave him, as my answer, some of the German tracts I had distributed. He asked what I meant by distributing them? I replied, I hoped that people might be led to better principles, and an improvement of character, by reading them. The Mayor observed, that the civil and ecclesiastical authorities were constituted to take care of this, and they did not want foreigners and Basle people to assist them.

The Mayor then retired into a room, to examine the tracts, and ordered seats to be brought for myself and the two men who guarded me. The *gendarme* then began a conversation with the *garde de police*, and asked what I had done amiss? "Why," answered the guard, "that gentleman has distributed and sold books, which appear calculated to overturn religion.



Monsieur le Rabbin sent to me, and has informed me that books of this kind had been sent to him as a present, but he had refused them; and he ordered me to go and denounce it to the Mayor." Thus I knew to whom I was indebted for my arrest. When the Mayor returned, he ordered the men to go with me to the inn, to seize all my effects, except the horse and carriage, and to bring them and myself to the town-hall. The *garde de police*, upon this, told the Mayor that there was a soldier at the inn, claiming his child from me: and when I had explained this matter, the Mayor ordered the soldier also to be brought to the town-hall. After this, we went to the brigadier of the *gendarmes* of the place, whose duty it was to seize my effects. He was very morose and abusive. The seizure was effected with much violence, and a number of people crowded round. Mr. S. also was still there, and I advised him to retire. The landlady, with tears, enquired if she could do any thing for me; and her kindness, and that of her husband, was the more pleasing, as I expected they would be displeased at their house being so disturbed on my account. The soldier, who came after his child, now sought to take advantage of the present difficulties, and addressing himself to the brigadier, who seemed very ready to take his part, declared, that as he had entrusted his child to my care, I must be made responsible for her.

My effects were now all carried to the town-hall, and I walked thither between two *gendarmes*. The man on my left was a veteran, with gray hairs, and wore the ribbon of the *légion d'honneur*; he murmured continually as we went along, about the injustice of my arrest. We found the Mayor seated, with his adjoint on one side, and two clerks on the other side of the table; and they placed me upon a seat on the left of the Mayor. A trunk full of German tracts was then placed upon the table, and moreover, a bottle of stomachic tincture was exhibited also, as part of the *corpus delicti*. It had been found in my carriage, and became the first object

of the Mayor's curiosity. When I had satisfied him that it was only for my own use, he began his enquiry. First, I was examined about the prices, &c. of my books, with a view to elicit some confession that I sold them, as I strenuously denied this imputation. The accusation was then changed into a charge of having prohibited goods with me; and after much disputing, this also was dismissed, for I had providentially used the precaution of putting the receipt of the custom-house at Strasburg into my pocket-book. Then the Mayor began to say, that distributing printed publications of any kind was prohibited. The friends I had consulted at Strasburg had told me otherwise, as I explained to him, but the Mayor insisted on what he had advanced, and I was obliged to submit. Above two hours he was examining my tracts, and read over four or five copies of the same tract, to discover if he could see in their contents something to my prejudice, and suspecting that though apparently similar, they might in fact be different. As to the German Hebréw ones, he observed I might impose upon him, as he did not understand them; at last, he took two copies of each, as well as he could distinguish them, and put the rest back into the trunk, and sealed them all up, together with my maps, pocket-book, and in short, all prints and written papers that he could find. The soldier had in the meantime repeatedly raised his voice, and encouraged by the support of the brigadier, he made such a noise, that the *gendarmes* were obliged to order silence. The Mayor at first paid no attention to him, but at last gave him a hearing, and then told him, it was a kindness on my part to take charge of his child as I had done, and that he had better go to Selestat to enquire for his child at the police-office, instead of troubling me here in so ungrateful a manner. This silenced him; and the Mayor having got the description of the place where I left the child, sent him away with it.

The Mayor at length said, that the sentiments contained in my tracts were rather good; but that I had, never-



theless, violated the law, by distributing them without a licence, and he therefore should send me to the tribunal at Colmar the next day, but would allow me to remain that night at the inn, under charge of a *gendarme*, instead of going to prison. When I returned to the inn, every body received me with kindness; a general dissatisfaction prevailed, and all regretted they could not have any more tracts. Some which I had given away in the morning were exhibited, and passed from one to another. Several *gendarmes* and *gardes de police* who came through curiosity, behaved kindly and respectfully. But the brigadier had not yet done with me; he sent a *gendarme* with paper and pencil, and made me write down my name, to verify my signature on my passport. Soon after, the *gendarme* returned with the passport, to exhibit it to me, and to shew me, by the brigadier's order, two places which he said I had falsified, because the ink seemed a little darker than in the rest! However, all this came to nothing.

Not to put my guard out of humour, I was obliged to stay with him in the public room of the inn, and by this attention, I so won his confidence, that he allowed me to go to my room immediately after supper, whilst he remained below drinking. The landlady came herself to my room to prepare it, and she and the *gendarme* remained nearly an hour, listening with tears to what I said to her of the atoning love of our Redeemer, and of the power of our faith and love to purify our hearts, and to unite us to him.

The next morning early I set out for Colmar, in my carriage, with a *gendarme* on horseback on each side. The streets and the windows on both sides were crowded, and I rejoiced in being thus made a spectacle to the world. At Gemar, a town upon the road, we were met by three *gendarmes* from Colmar, and I was delivered over to them. The *gendarmes* who brought me requested those of Colmar to do their best for getting my case heard without delay, and for obtaining per-

mission for me to remain at an inn. A poor boy who had stolen some iron, was put upon the hinder part of my chaise, and the iron inside. At Colmar I learnt that I could not be allowed to stay at an inn, and consequently I went with two *gendarmes* and the boy, to the gaol. First we went through that part of the prison where convicts are kept, and then through a yard, until we came to the yard of the *maison d'arrêt*, which is the place where prisoners are kept before trial. The gaoler gave me a small loaf of coarse bread; and I ate it heartily. The other prisoners enquired anxiously about my case; as soon as I explained it, they began to laugh. Mr. Schmidt, whom I have mentioned, had related my adventure to different persons, and I was visited by a respectable and pious widow, who came to inquire if she, or any of her Christian friends could be of use to me. I was much affected by her charitable attentions, and stated my confidence, that upon examination I should be immediately released. It being a fast day, like the other prisoners, I partook of a miserable dinner, consisting of beans and small baked fishes, which made me sick. At length, at four o'clock, a *gendarme* came and took me before the *juge d'instruction*. This gentleman pointed to my box and trunk, which were lying open on the ground, and asked whether I acknowledged them to be the same that had been taken from me. On my replying affirmatively, he began to examine me. The first question was, "Whether I was, or was not ignorant of the law, which I was accused of violating?" I declared that I had relied on the advice of friends at Strasburg, who had assured me, that no licence was required for the *gratuitous* distribution of books. He then asked, Whether I really and truly sold nothing? which I affirmed to be the case. He then inquired from whom I got the books, what was the name of the President of your Society, and what was my object in travelling to distribute them? To this latter question, I replied that I sought to convince the Jews of the truth of the Christian religion. After

I had read and signed the minutes, he ordered them to set me at liberty immediately; but he made me give him my address, so that a citation of the tribunal, if deemed necessary, could eventually reach me. I gave him, therefore, my address at Strasburg, as I thought it best to return there, not only to assure my wife of my safety, but also as I considered my journeying farther would be useless, as my books were all kept by the magistrate. My passport, pocket-book, maps, and papers, were, however, returned to me. In the evening of the following day I reached Strasburg.

On the following Sunday, as we were walking, I observed an old well known Jew coming after us, and looking at me with great curiosity. On the Monday I went through the place *d'armes*, and there especially, and in the streets also, Jews came to me in numbers, asking, "Ah, you are again here! How do you do? How do your affairs go on?" I did not know what this meant; but in the afternoon, a person of my acquaintance, who lives in the house of a Jew, told me, that the Jews appeared well informed of my arrest on the Saturday before, and that they would hardly believe I was returned.—Indeed, I suspect I am observed by the Jews systematically, and that they make reports to each other of what I am doing, as they used to do of the Apostles, in their time. The rest of the week I was so unwell, that I could not do any thing.

I soon made it my business to ascertain the nature of the laws concerning the book trade; and every body told me I had not violated any law whatever; and no body could understand why I had not been discharged at once, and why my books were detained. I thought it best, therefore, to go to Colmar, as I was advised to do, and to ask an explanation from the Procureur du Roi of the Tribunal. But just before I set out, a bookseller sent me word, that a law had been published in 1819, under which my case might perhaps be comprehended.

Aug. 16.—I left Strasburg accordingly, and arrived the following morn-

ing at Colmar. By a Christian friend I was introduced to a lawyer, who took me to the Archives of the Cour Royale, to look out in the Bulletin des lois, the law which had been mentioned to me yesterday, but we could not find it. We then went to the Procureur du Roi, but he was not in town. The juge d'instruction however was there, and returned me my trunk without the books, which had been taken out. When I came with a man to fetch it away, I met the Procureur du Roi, to whom I addressed my further inquiries. He looked up the minutes of my examination, and then informed me that the cause was not yet to be proceeded in, and that according to his opinion, I was not likely to be prosecuted further, because it did not appear that I had sold any thing. But he added, smiling, that my books must remain confiscated. To my remonstrances he made no reply, but observed, jesting, that the Rabbi, of course, could not be my friend, since I wanted to make proselytes from him. I was glad to have an opinion of such high authority, that the mere gratuitous distribution of books could not be made an object of accusation. I thought it best to let the matter rest, without claiming the confiscated articles at present.

My Colmar friends informed me of the fate of the child I had left near Selestat. The poor infant had remained where I left her, but falling asleep, she and her father did not see each other. She awoke when it was dark, and began to cry; and then a neighbouring gardener took her to his house till the next morning, when he brought her to the police-office at Selestat. A couple without children saw her, and requested to have her until she should be claimed; and declared, that should she not be claimed, they were willing to keep her: two days afterwards, however, the father came to claim her. The people who had received her, requested him to leave her with them; to which he consented, upon a regular act of adoption being passed before a justice of the peace. Dreadful stories, however, were circulated concerning me; it was said I

had exposed, or kidnapped, or even murdered a child!

After reaching Strasburg, I was again taken ill for about ten days, and I am not yet quite recovered.

During my present stay at Strasburg, instead of the crowds who came last year, I have had as yet but one visit from a Jew; and that was on Monday, 14th August, six weeks after my arrival. This Jew was the same man who came first last year; and he also speaks to me oftener in the street than any one else does. But he is a drunkard, and I have great reason to suspect he asks for books only to sell them. He never holds a religious conversation with me.

Notwithstanding the reluctance the Jews now shew to have any intercourse with myself, I have repeatedly supplied other persons with parcels of your tracts, and they have succeeded very well in distributing them. From this I infer, that here are Jews who are inclined to enquire, but that they cannot venture to address themselves to me personally, for fear of observation. They appear also to have a particular prejudice against my person, being uniformly persuaded that I am a proselyte from the Jewish religion, and that I have been a Rabbi.

The bigotry of the Roman Catholics has been greatly excited by the agency of their congregation and missionaries, and by the jubilee. A great many unlawful proceedings and arbitrary measures of the Romish party have taken place; but there is no redress, and I clearly see I cannot rely on the protection of the laws, but must be prepared to meet difficulties, and perhaps injuries. The magistrates in general evince a liberal and equitable disposition, but still the fear of the mysterious power of the ultramontane party, has a considerable influence over them.

The most efficient measure which I can now take to advance the Society's object, is the circulation of their publications; rather by the hands of other persons than myself, because, in the present disposition of the Jews, my immediate agency must, in many

individual instances, prove a hindrance.

## HAMBURGH.

### EXTRACTS FROM MR. O'NEILL'S JOURNAL.

WE present the following extracts from the Journal of Mr. John O'Neill.

July 8, 1826.—I visited S. and M., the former of whom professes to live according to the Jewish religion, but has, in reality, no religion at all. I found him at work, and spoke to him of his profanation of the Sabbath. He tried to justify himself, saying, he had a large family; that it went to his heart to hear them ask for bread, when he had none to give them; and that necessity alone compelled him to work on the Sabbath. After some discussion upon this, I left with him our new tract, "The Promised Covenant."

My conversation with M., who is an infidel, lasted a considerable time. We spoke first of the existence of a God, whose name is Jehovah, the creator of all things. This he denied, saying, "*My* God is every thing, both animate and inanimate." The Lord enabled me to silence him, by relating Dr. Paley's story of the Indian finding the watch. Our next point was miracles. We conversed upon the translation of Enoch; the burning bush; the passage through the Red Sea; and the giving of the commandments. "If you make me believe such things, Sir," said he; "you may make me believe any thing: I don't believe there ever was such a man as Moses; and even if there were, it is said he was brought up in the court of Pharaoh, so that he might have used some combustible matter, such as gunpowder, to deceive his followers." I pointed out to him his ignorance, by telling him that gunpowder was not discovered till within about six hundred years from the present time. At the conclusion of our con-



versation, which lasted upwards of an hour, he said, "Well, Sir, I must confess I am not so learned as you are, and I will consider what you have said to me." I told him it did not require learning to understand that blessed book, which speaks, as no other book speaks. I recited to him, "Thus saith the Lord,"—"the wicked shall be turned into hell, and all the nations that forget God." He seemed much struck with the words, "Thus saith the Lord." I left with him the German tract, "The New Covenant."

*Aug. 1.*—I have had a very respectable Jew with me every morning at family prayers; about eight years since he was baptized by Dr. G. of L—. I have been highly pleased with his conversation and deportment. As he enters my room, he frequently says, "I do not come to get my breakfast, for I have breakfasted already; but I come to get something for my soul, as I am here in a dry and thirsty land." It would delight any Christian to hear this converted Jew speak of the things that pertain to the kingdom of God. One morning our conversation turned upon the sad profanation of the Sabbath upon the Continent. "Alas!" said he, "the English have good reason to complain of us; indeed I myself am often compelled to break that holy day; I am in partnership with one who differs from me in his opinion as to the observance of that holy day, and therefore I am obliged every other Sabbath to attend to the shop, which is kept open after Divine service is over."

*Aug. 8.*—This morning I told the children of our school that I had received from England some German Bibles and Testaments for them, which they should have as soon as they knew how to read, and to take care of them. I asked them what I should say for them to the good people in England, who so kindly had sent the Bibles? And one said, "Say I thank them;" a second, "Oh, bless them for me;" and a third, "Thank them very much."

*Aug. 10.*—I visited the school of the Reformed Jews. When I entered,

the children were going through their examination in the German grammar, and they appeared well acquainted with it. I was nearly twenty minutes in the room before the preceptor knew who I was. On telling him my name, and the object of my visit, he received me with great civility, and entered into conversation, complained of the want of Bibles, and expressed his wish for a supply. Afterwards he politely led me through the different classes, and examined the children in the various branches of learning in which they are instructed. They are taught Hebrew, French, and German, grammatically—read as far as the five first books of Euclid, and have good instruction in geography. Indeed I was very much pleased with the answers I heard from the children; they read the Hebrew with fluency, and translated it with accuracy. The school-rooms were very clean, the children mannerly, and their clothes tidy; which is seldom the case in Jewish schools. It had more the appearance of an English school, than any I have yet met with. It was set on foot in 1818 by the late Mr. Goldsmid, of London, who gave a donation of 2000*l.* and whose bust is placed in the centre of the fifth class room. The number of children now in the school is 120. Forty of the poorest receive clothes once or twice in the year; but this year not more than half will receive them, in consequence of the low state of their funds. On my going away, the preceptor took me by the hand, and said he should be happy to see me at the school the following morning, as the children would then be catechised.

*Aug. 11.*—I reached the school this morning at half-past eight. The examination had already commenced, but the preceptor made them begin again, that I might have an opportunity of hearing the principles he taught, of which the following is an outline:—

After the children had repeated a chapter out of the book of Proverbs, and a Psalm, he asked, What is religion?

*Child.* Religion is the doctrine of a



Supreme Being, and of the relation in which we stand to him.

*P.* What is this Supreme Being called?

*Child.* God! and religion is the doctrine of God.

*P.* What is the object of religion?

*Child.* Its object is to lead mankind to perfection and happiness.

*P.* What is happiness?

*Child.* Happiness is the condition of the highest, fullest, and purest joy.

*P.* Is such a condition to be desired by man?

*Child.* Yes; for all his thoughts and desires are to better his condition.

*P.* What is conscience?

*Child.* It is the voice of God in us.

*P.* What is contained in religion?

*Child.* It contains the doctrines and directions how we may know God and his will, and become good and happy.

*P.* What do you mean by having religion?

*Child.* I mean not only to know and believe these doctrines and directions, but also to practise and live according to them.

*P.* From what source do you draw these doctrines and directions?

*Child.* 1st, from the works of God, and 2dly, from Revelation.

*P.* What are the works of God?

*Child.* The visible creation; "God is known in all his works."

*P.* What is the knowledge of God?

*Child.* Natural religion.

*P.* What is Revelation?

*Child.* It is the immediate will of God, declared to us in the Holy Scriptures.

*P.* What are the Holy Scriptures?

*Child.* A collection of books written by Divine inspiration, to point out to us the way of happiness.

*P.* How are we to receive the Holy Scriptures?

*Child.* As the word of God, sent to us from heaven, that we may be enabled to do those things, which are pleasing in his sight.

*P.* What do we call this doctrine?

*Child.* Revealed religion.

*P.* Must revealed religion harmonize with natural religion?

*Child.* Certainly; both come to us

from God; they cannot contradict one another.

*P.* Do all men belong to one religion?

*Child.* No; there are many religions, but all agree in the worship of one Supreme Being.

*P.* Wherein do they differ?

*Child.* Mankind are not all of one mind respecting the word of God, and therefore do not all serve him alike.

*P.* Must we dispute about religion?

*Child.* No; *faith* rests in the conscience, and belongs to every one. It is not right to despise or hate any one because he is of a contrary faith to us.

*P.* Are you fully convinced of the existence of a God?

*Child.* I am fully convinced of it. This world must have been created, so there must have been some first cause to create it. "In the beginning God created the heaven and the earth." "Lift up your eyes to the hills, and see who hath created these."

*P.* Could not the world have been created by chance?

*Child.* No; chance has no order, but the world is ordered and governed by regular laws, Jer. xxxi. 35. Psal. cxlviii. 37.

*P.* Can we see God?

*Child.* No; God is a Spirit, and is not visible to man, Exod. xxxiii. 20.

*P.* What do the Holy Scriptures teach us of the Godhead?

*Child.* 1st, That God is one, and that there is no God beside him, Deut. vi. 4. Isa. xlv. 5, 7. 2dly, That God is from eternity; that he had no beginning, and can have no end; he was, and is, and will be, Isa. xlv. 6. Ps. xc. 2.

*P.* What do the Holy Scriptures teach us of the attributes of God?

*Child.* 1st, That God is Almighty, Psalm xxxiii. 6, 8, 9. 2dly, Allwise, Job xxviii. 12. 3dly, Omnipresent, Psalm cxxxix. 7—10. Jer. xxiii. 23. 4thly, Omniscient, Jerem. xvii. 10. 5thly, Just, Deut. x. 17, 18. Lastly, Good, gracious, and merciful; and that he loves all his creatures, that he gives us more than we deserve, and pardons us when we have sinned, Exod. xxxii. 6, 7. Ps. cxlv.

*P.* In what relation do we stand to this Divine Being?

*Child.* God is our father, and we are his children, Numb. xiv. 1. Isa. lxiii. 16.

*P.* What does this relation demand on our part?

*Child.* Love begets love, and benefit engenders gratitude; and we must love God as our benefactor and father, and thank him for his goodness, Psalm cxxxvi.

*P.* What is prayer?

*Child.* The lifting up of the thoughts, and the pouring out of the heart to God, Ps. lxii. 8.

*P.* Does God hear prayer?

*Child.* Yes, if the thoughts of the heart are poured out before him in truth, Ps. cxlv. 18, 19.

*P.* What is it to call upon God in truth?

*Child.* We must feel in our hearts what we express with our lips, Deut. xxiii. 24.

*P.* What do you understand by being created in the image of God?

*Child.* God imparted to man a living power from his Spirit, which is the soul, Gen. ii. 7.

*P.* Did man continue in the image of his Creator?

*Child.* No; he fell from his purity and innocence.

*P.* What is the present condition of man?

*Child.* We are all sinners, Eccles. vii. 20.

*P.* Wherein rests this condition?

*Child.* The fall of our first parents brought sin upon all mankind, Job xiv. 4. Isa. xliii. 29.

*P.* What is the nature of man in his present condition?

*Child.* Mankind is continually inclined to evil, Gen. viii. 2. Ps. li. 7.

*P.* What is sin?

*Child.* Every thing that is contrary to the commandments of God, either in thought or deed.

*P.* By what means can we overcome sin?

*Child.* By virtue, and the fear of God.

*P.* What do you understand by the kingdom of God upon earth?

*Child.* A time will come when the

whole earth will be one great kingdom, in which all men will serve the Lord in unity and truth, Zech. xiv. 9.

*P.* Upon what is your hope founded?

*Child.* The Lord has promised us, by the mouth of his Prophets?

*P.* Who will establish this heavenly kingdom upon earth?

*Child.* The Messias, or the anointed of God, from the house of David, from whom it will be called, the kingdom of Messias, Isa. xi. 1—11. Zech. vi. 12, 13.

*P.* What will Messias do in particular for Israel?

*Child.* He will bring Israel into a new covenant with the Lord, Jer. xxxi. 31—35.

*P.* What will be the outward condition of this kingdom?

*Child.* Peace and unity will prevail every where, Mic. iv. 34. Isa. lxvi. 24, 25.

*P.* When will this heavenly kingdom come?

*Child.* The day is known only to the Lord; through virtue and the fear of the Lord we may hasten that day, Zech. xiv. 7. Isa. lvi. 1—8.

*P.* What is death?

*Child.* The separation of the soul from the body, Eccles. xii. 7.

*P.* Is the other world better than this?

*Child.* Yes; for there we live with God in eternal happiness, Ps. xvi. 16.

*P.* What follows from this?

*Child.* All earthly things are vanity; riches help not in the day of wrath; virtue alone delivers from going down into the pit, Eccles. i. 2. Prov. vi. 22.

When the examination was ended, I asked permission for the children to repeat the ten commandments, which was granted.

*Ques.* Repeat the fifth commandment.—And what does this commandment teach us?

*Child.* That we should love and fear God in our parents.

*Q.* Why should we do that?

*Child.* Because they do us good in the place of God, therefore we should be obedient, and love them.

*Q.* Does this commandment teach us nothing more?

*Child.* Yes; that we should be obe-

dient to all in authority over us, particularly our teachers and instructors.

*Q.* Repeat the fourth commandment; and explain how we should keep the Sabbath holy?

*Child.* We should sanctify it, by resting from all kinds of work and business, and by meditating upon the works and the word of God.

*Q.* A few days since, I visited a Jewish family in this city, and found the eldest son reading a novel; was that a proper employment for the Sabbath?

*Child.* No, Sir.

*Q.* But the boy told me, that in the school to which he went, he was taught it was no harm to read a novel on the Sabbath. Do you think it was right that he should employ himself thus on the Sabbath?

*Child.* No, no; we must read God's word.

The anecdote seemed to make an impression upon the children, and I then repeated to them the blessing promised in Isa. lviii. 13, 14, to those who kept holy the Sabbath.

Beside this interesting school, the professor has two others for girls. In one, they are taught all the necessary branches of needle work twice in the week; in the other, household concerns twice in the week; a branch of education not much cultivated amongst Jewish females. The other days they receive religious instruction. The number of girls is about eighty.

After the examination, I presented the preceptor with a copy of the Old Testament in German, for the use of his school, in the name of the London Society; and also with a copy of the New Testament for himself, for which he returned his thanks.

This outline which I have given of the religious instruction taught in the school of the Reformed Jews, will give some idea of the principles of the Reformed Jews in Hamburg. How melancholy it is to reflect that the only true way of salvation is kept out of view, and human virtue pointed out as the title to eternal life. "If you believe not in me," said the Saviour of the world, "ye shall die in your sins." O that this sentence may

ever sink deep into our hearts, and stir us up to pray more earnestly, that the veil may be taken from the heart of these people.

The number of Reformed Jews is considerable, and the greater part of them are of the wealthy class of society. Their synagogue, or temple, as it is called, is a plain brick building, but neat in the interior, with pews, a reading desk, and pulpit, like an English place of worship. They have also a fine organ. A great part of the service is performed responsively in Hebrew and German, but the prayers and sermon are in German.

The Orthodox Jews form by far the greatest body. They have two synagogues and five schools, the chief of which is the תלמוד תורה (Talmud Torah). In this school the children study nothing else but the Talmudical writings; and the number of the children is about 400. I tried to gain admittance twice, but was refused. This morning I tried again, but was not allowed to go further than the hall. During the time I remained there, a number of children passed me in an unruly, disorderly manner. I spoke to them upon the commandments, and particularly the fifth. Whilst I was speaking to them, one of the teachers came to me, and said he was sorry he could not comply with my request, to see the children at their lessons; that when strangers came in, the whole school was in an uproar. I put into his hand the tract, "Important Passages out of the Talmud and Rabbins," for which he thanked me. While I was speaking to him, another teacher came up, and to him also I presented another tract, "Important Passages out of the book Zohar," but he shrugged up his shoulders, and said, "None of your books for me." The other teacher perceiving this, ran to me, and returned the book, saying, he did not dare to keep it. I told them the tracts were merely extracts from what they taught in the school, but still they both refused to keep them. I am told the funds of this school are very considerable, and that they have scholarships, and large re-



wards for those who make the greatest proficiency in Talmudical learning. The Orthodox and Heterodox Jews are at enmity with each other, which the following circumstance plainly shews. A few days since, I was in conversation with some Jews, when one of them took the name of God in vain, for which I reproved him; upon this, another of them exclaimed, "We know who you are now; pay us well, and we will turn Templeites." I gave them tract No. 39, in Hebrew, but none of them could read it. The number of Jews in Hamburgh is estimated from 10 to 12,000, two thirds of whom cannot read Hebrew. Their state is very lamentable; infidelity and ignorance are their characteristics: but I look for better things from the rising generation, committed to the care of an able teacher. He is engaged in a work of vast importance; may the God of Israel bless his undertaking!



EXTRACTS OF LETTERS FROM  
MR. MORITZ.

MR. MORITZ writes as follows from Hamburgh, under date of the 27th October and 22d December last:—

My weekly lectures to the Jews, continue to interest the Christians here, and the number of my audience increases every week. Jews have never been wanting, and the two last lectures were visited by a greater number than before. These lectures have excited the anger of the Rabbi of the old synagogue; and I have been told that he has applied to the authorities, to put down the meetings, but they refused. Thus the keeper of Israel shews that he watches over his people, and that the weapons formed against his word shall not prosper.

I mentioned in my letters last winter, a young Jewish girl and her brother, in whose hearts the word of life which I preached, seemed to have taken deep root; but who, on account of the persecution which the modern preachers of the new Jewish temple

raised against them, and for fear of the Jews, had withdrawn themselves, so that I had given up the hope of seeing them bring forth fruit; but the Lord has shewn himself greater than my fears; for about three weeks ago, the brother came to me, and said that he could no longer remain a Jew, but had fully decided to become a follower of Jesus Christ. From the conversation I had with him, I found that the seed had not been lost, but treasured up in his heart. He is a lad only about eighteen years of age, and his simple manners shew him to be incapable of dissimulation; he has learned the trade of painting and varnishing, so that he has the means of maintaining himself, and therefore I recommended him to the Berlin Society, and by this time I hope he has reached that city. I trust he will become a true sheep of the fold of Jesus, and also a useful member of Society.

For some weeks I have had a young Jew from Oldeslohe in Holstein, called A——— M———, a glovemaking trade, under a course of instruction. He professes his desire to embrace Christianity. He is simple minded, and in point of Biblical knowledge, very ignorant, and is rather dull of understanding; but by the blessing of God, I hope that the eyes of his understanding will be enlightened to behold Him, who maketh wise unto salvation, through faith in his name.

The Jew from Altona has turned out very badly. Upon my representing to him what I thought of his real state, he at first ventured to deny the accusation brought against him, but when this would not do, he became angry and kept away for some days. He then came one afternoon in company with a stout German, quite drunk, and threatened to beat me in my own room, but finding that I did not fear them, they went away, declaring that if they ever caught me at Altona, they would have their revenge. The Lord preserve me in mercy from their malice, and, may it please Him, to pluck this poor Israelite like a brand from the burning!

The Jew, ——, of whom I have written in former letters, has at last



come to the resolution of sending his two girls to our school, and this week he actually brought them. He would also have sent us his only boy, but as he goes at present to the Jewish Temple free school, we did not think it prudent to encourage him to take him away from thence, as that might have given a just cause of enmity, of which, indeed, there is already too much. This feeling has already been expressed in various ways, and I am called "a mad enthusiast." We have the prospect of getting one or two more boys. One is coming to me as a boarder, for which his father is to pay me a small remuneration.

*Dec. 22.* — Nothing of importance has happened since I last wrote. The boy I mentioned, who was to come to me as a boarder, has been added to our school. The first morning when he awoke, I told him to come to me, and I would teach him to pray; to which he replied, "God has no ears and no eyes." Thus he supposed that he needed not to pray to him! Is it not frightful to hear such words from a Jewish child of fourteen years of age? I thought it best not to reason with him, but to let example work. When we afterwards had our family worship, he jumped about and made a noise. I let him have his way, but when we had finished, I told him, if he did not chuse to pray with us, he was at liberty to do as he pleased, but that he must not remain in the room with us during prayer. The next time he of his own accord kneeled down with us; and now he has learnt a morning and evening prayer, which he never neglects to use, and he has learnt many passages of scripture by heart at school. May he become a child of God, indeed and in truth!

We have had the prospect of getting some more children into the school; but temporal and relative concerns have hitherto prevented the parents sending them. So true it is, "that the fear of man is a snare." Still I trust, that the Jews will, by degrees, place more confidence in us, and that then their fears will vanish. By the mercy of God I hope that our infant school will in due time become a blessing to

many Jewish children here, in rescuing them from ignorance and infidelity, and making them savingly acquainted with Him, "whom to know is life everlasting."

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POLAND.
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JOURNAL OF THE REV. MR. HOFF.

(Continued from vol. xi. p. 463.)

On Monday, the 5th of January, having left Garsikow, we reached Radom. Having secured apartments at an inn, and refreshed myself from the fatigue of my journey, I went to the police office to produce our papers. Groszwald having many relations in this part of the world, as his father formerly lived near Radom, met an old acquaintance, and brought him to us. We conversed a considerable time, but he was too ignorant of the Scriptures to reply to our observations. He told us that he had a New Testament, but he did not seem to know much about it. We gave him a tract, with a few words of exhortation. When he went away, he said to Groszwald, I cannot answer them; I am no learned man.

In the evening I visited an old Protestant, whose acquaintance I made on our return from Berditchef. He told me that the Protestants here are entirely without any spiritual guide, since the minister, who formerly visited them twice a year, went to Russia. He requested me to preach to them on the Sunday, which I promised to do, if nothing should hinder me.

Jan. 6.—This morning we were visited by two poor Jews, who came to us on business: we spoke to them, and gave them tracts. In the afternoon, Groszwald again saw some acquaintances from Rasince, the place where a noted Rabbi of the Chasidim lives. Those Jews whom Groszwald had seen, came to us, attended by a Jew of this place, and a Jewish student in a German dress. The latter behaved well enough, but the two others showed that they were quite indifferent

as to what we could tell them. I therefore spoke to them of the danger to which they exposed themselves, if the Lord Jesus were their true Messiah, and shewed them the snare of that self-deceit which arises from our serving God with the lips, whilst worldly lusts and cares possess the heart. When I observed that this was the case with many Jews, he acknowledged my assertion to be true, and became more serious. When I remarked that the spiritual condition of the Jews here was to be pitied, one of them replied, that there was no reason for pitying them, as they adhered to the truth, believed in God, and did what he commanded them. In answer to this, I told them, that the sickness of a sick person is most dangerous, when the patient does not acknowledge his disease, and refuses the medicine which might cure him. I then stated the condition of man by nature as a sinner before God, and enforced the necessity of a right knowledge of this matter, as the most important thing for us to seek, and I shewed them the reconciliation by Messiah the Lord from heaven. They at length became attentive, accepted the tracts which we offered them, and took leave in a friendly manner. They were scarcely gone, when another party entered the room. The dress of one of them denoted his opulence, but his behaviour shewed any thing but politeness; he asked questions continually, without waiting for our answer to any of them; he mocked at the idea of converting the Jews, and assured us, that if ever we should persuade any Jews to adopt our opinions, they must be Jews of the worst kind. We requested him to refer to those passages of the Bible which we laid before him, that he might judge of these things for himself; but he refused, and said he was not come for the sake of study; and after a short time he went away. One of his companions stayed behind him, and gave us to understand that he was displeased at his behaviour. This man told us that several of our books were in circulation among the Jews here, and said that he had been present at

the baptism of Rubenstein, at Warsaw; that he had read the New Testament, and that he inclined to think the Christian's belief the right one. But his behaviour, on the whole, gave me a distrust; and some days afterwards he gave evidence of his own bad character, for he borrowed a Hebrew Bible from us, and left the town without returning it, and we then found that he had told us an untruth, both as to his name, and his place of residence.

Towards the evening, the Jewish student already mentioned, came again. We were pleased with his behaviour, and he told us that he had become acquainted with Becker at Lublin; and then we spoke together of faith in the Redeemer. He asked us for some German books, particularly requesting to have a German Bible. We gave him the Dairyman's Daughter in German and in French, and a copy of the Life of Augusti, as well as the Bible he wanted. May the Lord bless His word to him! I may here add, that some time afterwards, this young man passed through Petrikau, and on that occasion I gave him a copy of the Prophets and the New Testament in Hebrew, which he requested of me.

Jan. 7.—We had no visits from the Jews. At the request of the old German Protestant, I visited several Protestant families. In the house of one of them I made acquaintance with a Jewish physician, whom I asked to visit us, which he promised. At my return home, brother Meyerson was conversing with one of the Jews who visited us yesterday; he was then quite indifferent to what we said, but to-day seemed very serious. He listened with attention to what was said to him, and told M. that he loved us very much, but that he could not believe what we told him about Christ. May his eyes be opened that he may find Him, in whom alone is righteousness and strength.

Jan. 8.—This day was again a day of trouble. The intended father-in-law of Groszwald arrived, and declared that he would inform against Groszwald, in case he did not com-

ply with an unjust demand which he made upon him, for not having married his daughter. We had a long conversation with him upon this, and also upon the truth of the Christian religion. He requested us to give him a copy of the Hebrew New Testament, which we did, with several tracts. At length, finding he could not succeed in his demand against G., he went away. We were afterwards visited by other Jews, to whom we gave books. To one we gave the tract No. 8, "Proofs that Messiah is come." He returned it after some time, observing, that the explanation given upon Gen. xlix. 10, was a very sweet one. He asked for other tracts, and we gave them. During this time Groszwald was talking with some Jews in the other room, giving them a reason for the hope that is in Him. One young Jew seemed particularly struck by some of his observations, and received a tract thankfully. Afterwards we had a visit from an aged Jew; the words with which he entered the room were sad indeed. "I have heard," said he, "that you are very clever in persuading Jews to become Christians, and therefore I am come to you that you may make a trial upon me also." We replied, that we were not in the habit of trying the effect of persuasion, but merely wished to speak affectionately concerning the truth, with those who wished to receive it. He then became more polite, and told us that he was a great scholar, and that he had been at Dantzic for several years, where he read the New Testament, and found that Jesus told his disciples, that if he did not appear again within 1800 years, his mission might be judged a false one. I presented a New Testament to him, and requested him to show me the passage he alluded to, which of course he could not do. As he told us he was well versed in the Bible, we shewed him Isaiah liii., and requested him to translate according to the grammatical meaning of it, and then give an explanation of it. He said he did not like grammar, and then began a confused translation and explanation. We shewed him how he contradicted

himself, and explained the true fulfilment of that important prophecy in the Lord Jesus. At length, the old man finding himself unable to answer the proofs we brought, took refuge in his blasphemy, and left the room. The intended father-in-law of Groszwald then came again. He had been very angry all the day, and threatened Groszwald to put him in chains, if he did not satisfy his demand of a large sum of money, and after much abuse, he went away in a rage.

Jan. 9.—Early in the morning a police-officer arrived, accompanied by a Jew, who was a cousin of G., to take G. to the Rathhaus, (the house of the municipality). I went with them, and learned that G. was required to give his answer to the complaints of several Jews against him. We waited a long time for the judge, and with sorrow I found that the accusers of G. did not scruple to tell all sorts of lies, to ruin him. At length the judge sent word, that he would hear the complaints another time, and we returned home, notwithstanding the accuser of G. had assured me repeatedly, that G. should certainly be sent to jail.

Jan. 10.—This morning we were visited by the Jewish physician already mentioned. We had a long conversation upon the true mode of worshipping God, and the authority of the law of Moses, and he accepted several tracts. Meyersohn went to visit a Jew, and after his return, Groszwald was called again before the judge, as his accuser did not hesitate to go to law with him, even on the Sabbath day. By the defence which G. made, the lies and contradictions of his accuser became manifest, and therefore the judge reprehended the Jew for his accusation, and dismissed the matter.

Jan. 11.—The place where we held our worship this day, was the large hall of our inn, which at other times is used for balls and assemblies, but to-day a great number of Christians and Jews met together for Divine worship. By the Lord's help, I preached upon the necessity of repentance, taking my text from the Gospel of the day. After the sermon,

I administered the Lord's Supper to the Protestants. In the afternoon, we were visited by many Jews, with whom we had long conversations. Their request for books we satisfied in part only, for we thought it prudent not to give them all they asked for. May the Lord grant that the good seed sown this day, bring forth fruit unto eternal life!

Jan. 12.—This morning we were visited by several Protestants, who came chiefly for books. One of them, a Jewish proselyte, expressed a great desire for spiritual books; he bought a Bible, and several good books. At his request, I visited him in the afternoon, and we spoke upon the conversion of the Jews. In the evening we had a long conversation with the son of the Jewish physician, who visited us on Saturday. He spoke and heard with modesty, and we were enabled to speak plainly of the truth as it is in the Lord Jesus, without whom there is no salvation. He left us late in the evening, and then we prepared ourselves for our journey on the morrow.

Jan. 13.—Early in the morning we set out for Lublin. We gave tracts to Jews in a village as we passed, and exhorted them to seek the true way of salvation. Soon after nine o'clock, we stopped at a Jewish inn for breakfast, and whilst Groszwald prepared tea, I entered into conversation with the landlord. We spoke of the evil desires of the heart, as the things which pollute a man, and agreed, that no man keeps the commandments of God as he ought. I tried to shew him that the wickedness of the heart can only be subdued by a right knowledge and application of the Word of God; and that thus we come to know the Messiah our Redeemer; and I recommended him to study the scriptures; as I was fatigued, Meyersohn finished the conversation with him.

We continued travelling till ten in the evening, and the Lord preserved us from danger, though our Polish carrier, who was displeased, because we would not allow him to stop for the night at an earlier hour, drove very carelessly. Towards evening we met

a young German, with whom I conversed a little. He called himself a teacher, and seemed to possess information; but on all matters of a spiritual kind, he was totally ignorant. He seemed as a youth corrupted in the bloom of life by the deceitful power of sin. I exhorted him to turn unto the Lord his God, and referred him to the history of the prodigal son. May the Lord have mercy on him! The stable of the inn, in which we passed the night, was unfortunately full of travellers, but we enjoyed a comfortable rest in our waggons.

Jan. 14.—Early in the morning we proceeded on our journey, and reached Lublin about nine o'clock. Having a letter of recommendation to a German innkeeper, we were provided with a suitable apartment; which we considered as a real mercy, for we were very much exhausted, and required rest. In the afternoon we visited the Lutheran minister, and were received by him with much kindness. He gave us some information respecting the Jews of this place, and told us, that after the departure of brother Becker, several of them came to him to enquire after the Missionary, and that he told them that he expected two others, alluding to R. and W.: as they did not arrive, however, the Jews became impatient, and five of them joined the Roman Catholic Church.

Jan. 15.—This morning early I went to the president of the police, who examined our papers, and appointed me to come to him at the house of the municipality at a later hour. On my return, we gave some tracts to Jews, and at the appointed hour I went to the Rathhaus, where the president received me kindly, conversed for some time with me in French, and directed an allowance to be given us during our stay, and promised us his assistance, if necessary. I was very thankful for this kindness. In the course of the day we were visited by several Jews: the first who came was a jeweller, and offered us his pretty jewels; as we did not purchase his wares, he soon went away. Afterwards, another Jew came, who ap-

peared to have some little knowledge of the Bible, but his views were very confused. He told us he had conversed with Mr. Becker upon the subjects on which I spoke, and he seemed well acquainted with the passages to which I referred him. We considered particularly Isaiah liii., from which I showed him the suffering of Messiah. He tried to answer the observations, but did not succeed to his own satisfaction, and therefore left off. Another Jew came in meanwhile, and then some more, and they seemed to frighten him, for he turned, and asked why they listened with so much attention; perhaps he thought they intended to denounce him as a heretic. We told him that the want of self-knowledge is one of the greatest obstacles against finding the truth, and we referred him to the means by which he might obtain a right knowledge of his own heart, which, we assured him, would and must bring him to a true knowledge of Messiah. When this man was gone, another well-dressed Jew came in, whose modesty and politeness were much in his favour. The question he proposed, introduced our conversation: "Of what use is it," said he, "to a man, whether he believes Messiah to have come already, or not?" I tried to explain to him the vital importance of a right view of this. He made no objection, but observed, in answer, that the passages which are contained in our tracts as proofs of what we assert, are not well chosen. I replied, that the passages there adduced, were to shew the great plan of God in the salvation of the world, as laid down in the Old Testament; that if a man would know whether this be true or not, he must study the Bible diligently, and gain a connected view of the whole of it, and thus only can he be able to decide whether the passages in question are properly chosen or not. To illustrate this, I observed, that a man who understands nothing of mathematics, has no idea how the different mathematical figures can stand in connection with each other, but the mathematician knows how they do; and that it is just the same in relation to those passages

in the Old Testament, which formed the subject of his remarks. We then spoke of the importance of the Word of God, and the means by which a true knowledge of it can be acquired. In discussing this, he told us, that some time since he travelled with brother Reichardt from Warsaw to Dantzic, and that during that journey they conversed much together upon all these subjects. At length our conversation turned upon the love of our fellow men. I set forth to him the character of our Lord Jesus Christ, and that of his true disciples in this respect, and gave him instances of true Christian love towards the Jews. This melted him into tears, and two other Jews present were also equally affected. On taking leave he wished us every blessing, and departed in a most kind manner, after receiving some tracts; the other two Jews also left us in the most friendly manner.

Jan. 16.—To-day we had but three Jews with us; they would not enter into conversation on religious subjects, but only wished to see our books. Their wish was complied with, and brother M. took occasion to set the truth before them. As the time of the fair drew near, we could not remain at the inn, and we found a lodging in the house of a Protestant, who formerly was a member of our congregation at Petrikau.

Jan. 17.—This morning we came to our new apartments, and were received by our landlord with the same kindness that our old one manifested in taking leave of us. May the Lord reward them both with blessings in our Lord Jesus Christ! To-day we had no Jews with us.

Jan. 18.—This morning we attended Divine service in the Lutheran church, where the minister preached an excellent sermon on Rom. viii. 18—23. In the afternoon an aged Jew came to us, requesting us to purchase a ring, which he produced. We spoke to him of the true faith, which is an ornament of the soul. He listened with attention, and took the tract which we offered to him. When he was going, he asked, as the Jewish sellers generally do, whether we did

not want something else? I replied, that we had told him what we all wanted, and that it would be happy for him if he received it. He answered, with a sigh, "Yes, gentlemen, I understand you very well, you have told me truly what I want;" and then he left the room. Soon after, another Jew visited us: his dress and dialect made me think him a Russian Jew. He asked several questions concerning Meyersohn and Goldenberg, about their learning, their income, their occupation, &c.; and when we had given him the information he seemed so desirous of, we directed his attention to more important matters. We, in our turn, enquired if he was acquainted with our books; and he answered, that he was. Upon this, we requested his opinion of them, and his indeterminate answer led us to consider some passages of Scripture with him, the plain meaning of which, however, he perverted very sadly. I told him, that as he did not treat the Word of God fairly, it was useless for us to prove to him the truth, that Messiah was come already, and we requested him to pray for grace from the Spirit of God, to enable him to know that Saviour who was pierced for our transgressions. When I showed him Zech. xii. 10., he was struck with the passage, and then attempted a sophistical explanation of it; but another young Jew, who meanwhile had come in, and was listening silently, rebuked him for his absurd reasoning; and at length, they went away together. In the evening we joined in meditation on the Word of God, and in humble thanksgiving and prayer for ourselves and our fellow men, especially for the poor Jews.

Jan. 19.—This morning the Jew who argued with us yesterday, came again to us. He seemed more disposed to hear. He asked what use it would be to him if he did believe Messiah to have come already? I answered his question, by entering fully into the subject, shewing the situation of man as a sinner, and the eternal treasures which are found in the Lord Jesus Christ; and I left Meyersohn to follow up the conversa-

tion, as I had to take our passports to the military intendant of the town. At my return, M. told me, that this Jew was well acquainted with Goldenberg's and his relations at Berditzew. Some time afterwards, we learnt, that this man was the brother-in-law of Goldenberg, and that he accompanied Goldenberg's father to Petrikau. The Rev. Mr. K. having offered his pulpit for a sermon on the conversion of the Jews, I prepared as well as I could for the occasion. Towards evening we were visited by an amiable young Jew, whose acquaintance brother M' Caul and I made two years ago, on our return from Berditzew. He expressed great delight at seeing me again. He objected, however, very pertinaciously to what we told him upon the truth, and would not allow the evidence which we brought from the Old Testament, in proof that Jesus is the Christ. I then explained to him that real faith in Christ is not brought into our hearts by disputation, but rather by self-examination and true self-knowledge; and speaking on this point, I shewed that the natural consequence of self-knowledge must be an earnest desire for a Redeemer. He listened with attention, and even with emotion, and left us late in the evening, saying, that he must be cautious in visiting us, for fear of the anger of the Jews.

Jan. 20.—This morning we experienced the truth of our Lord's promise, that where two or three are met together in his name, he will be in the midst of them. The Rev. Mr. K. and Mrs. K., brother M. and myself, assembled in the Lutheran Church, to partake of the holy communion. We approached the throne of Grace in humble prayer and supplication, meditating upon the words of our ever blessed Saviour, "Do this in remembrance of me." We considered the manifold blessings which we receive through Him, who is the true witness of truth, our Redeemer, our Saviour, our comforter, and the conqueror over death. We partook of the cup of remembrance, in thankfulness for the blessing of that holy communion, and departed with praise

and thanksgiving, with hearts full of humble gratitude to Him who is our hope and our refuge for ever. May He be pleased to continue the work of his grace in our souls, until the end of our sojourn in this wilderness! We spent the rest of the morning with Mr. K. in profitable conversation. The afternoon was very rainy, and we had no Jews with us: we thought we observed that they were fearful of visiting us.

Jan. 21.—This morning was appointed for my sermon on the Jewish subject. The rainy weather continued, and therefore we could not expect a large assembly; but we had more than we expected, notwithstanding the Jews kept away, several of whom we had invited. In the afternoon we were visited by three young Jews, who seemed well informed. Brother Meyersohn had a long conversation with them, but I was occupied in writing letters. They asked for German tracts, and particularly those intended for Christians. Among these tracts was one entitled, "A Voice against the desire of going to Plays." They seemed astonished, and asked what plays had to do with religion?

Jan. 22.—This morning I visited some Protestant families, at the request of our kind landlord. Brother Meyersohn had an interesting conversation with an old Jew in the streets; afterwards, he met with the young man who listened to us last Monday night with so much attention. A favourable impression seemed to have been made on his mind. What he said was interesting, and he complained that circumstances prevented his getting the instruction he wished for. He and another youth visited us afterwards; we had profitable and instructive conversation with them.

Jan. 23.—We prepare for our departure; and here I must conclude.

PALESTINE.

JOURNAL OF MR. JOHN NICOLAYSON.

In the *Expositor* for June last will be found a letter from Mr.

Nicolayson, stating his arrival in Palestine, and that he was about to proceed immediately to Jerusalem. We now present his journal, which contains an account of his proceedings.

Dec. 20, 1825.—After a long and tedious passage, reached the harbour of Beyrout. It was too late to land.

Dec. 21.—Went on shore, and called first on the English Consul Mr. Abbot, who received me very kindly; and in person, conducted me to the Rev. Mr. Bird's house, who had just gone into town, but where I had the pleasure of seeing Mrs. Bird and Mrs. Dalton.

Dr. Dalton having gone alone to Jerusalem about a fortnight ago, it was thought advisable for me to go and join him there.

From Mr. Bird's, our kind friend Mr. Abbot accompanied me to Rev. Mr. Goodell's, whom I had the pleasure of finding at home, and who very kindly offered me a room in his house. Mr. G. afterwards went with me on board, to assist me in landing my effects, which passed the custom-house without difficulty.

Dec. 22.—In the forenoon all the Missionary brethren and sisters met at Mr. Bird's. We sang a hymn together, read a portion of Scripture, and joined in prayer; and then consulted upon my going to Jerusalem, which it was decided I should do as soon as possible.

Dec. 24.—Occupied in preparing for the journey, though we have not yet been able to settle with a proper person to travel with me to Jerusalem. This is the night on which we commemorate that most stupendous act of mercy, the incarnation of the Divine Word.

Dec. 25, Lord's day.—We met for Divine service in the morning in the Consul's house. The Rev. Mr. Goodell preached on the nativity of Christ.

Dec. 26.—Hired animals for the journey, and made the last necessary arrangements. Engaged a young Greek of the name of George as my

servant for the journey. He speaks Greek and Arabic; the latter he reads and writes readily.

Dec. 27.—Set out in the morning at three o'clock from the gardens of Beyrout, and arrived at Sidon in the afternoon between three and four, where I was kindly received by the English Consul Signor Abgarios, to whom I had a letter of introduction from Mr. Abbot. This gentleman not understanding either English or Italian, I could have but little conversation with him. He was formerly an Armenian Bishop in Jerusalem.

Dec. 28.—About five in the morning set out for Sour, where I was again kindly received by Mr. Chassau, the English Consul, who speaks English very well.

Dec. 29.—Departed for Acre, at six in the morning. When we were about two hour's-riding from the city, it began to rain very heavily; and when we arrived at the gate half wet through, we were stopped, as usual, nearly half an hour in the rain, till we had been reported to the Pasha; and then we were permitted to enter. Here I had a letter to the Consular Agent Signor Yacoumin, who, being a Greek, took me to the Greek convent, where I was accommodated in a room, which, though small and mean, sheltered me from the rain; and having some provisions of my own, I could not but feel very thankful to the Lord, who had mercifully brought me so far; though there was reason to apprehend that the rain setting in might detain me here for some considerable time.

(To be continued.)

DOMESTIC.

ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

Scotland.

Mr. Joseph Wolff having been invited by several friends of the Jewish cause in Scotland to attend meetings in that part of the

kingdom, he left London on Wednesday, Jan. 3, for Glasgow. In the following week, he was present at a special meeting of the *Glasgow Society for promoting Christianity among the Jews*, which was numerous attended. Much interest was excited by the details of his mission to the Jews of Palestine, and other countries of the East. The collection amounted to £20. 17s., the whole of which, after deducting expences, was remitted to the London Society.

On Friday, the 12th, Mr. W. reached *Edinburgh*, and during the following week he was called upon to attend several meetings in that metropolis. On one occasion he had the gratification to meet a considerable number of his Jewish brethren, whom he addressed in a very solemn and affectionate manner, exhorting them to believe in Jesus as the Messiah, and professing his own faith in Him, as "my Saviour—Christ my Lord—God over all, blessed for ever." Arrangements had been made for his leaving *Edinburgh* on Monday, the 15th, to visit friends in England; but he considered the opportunity which presented itself, of bearing testimony to the truth as it is in Jesus, before his brethren according to the flesh, as an imperative call of duty, which required him to prolong his stay at *Edinburgh*, however much he might regret the disappointment it must occasion to some Auxiliary Societies in England, which had made arrangements in expectation of his leaving *Edinburgh* on the day fixed.

The total amount collected at *Edinburgh* was £88. 2s. 3d., of which £20. being part of the collection at the General Meeting,

and £19. 19s. from the Ladies' Auxiliary Jews' Society, were appropriated to the Bussorah schools.

As the Societies at Edinburgh and Glasgow are totally independent of the London Society, it was not expected that Mr. Wolff's journey would add to its funds. The friends, however, at these places, generously declined any appropriation of the sums collected to their own general purposes. After the payment of local expenses, a portion, as above mentioned, was applied to a fund raised for the support of schools, established by Mr. Wolff at Bussorah, and the remainder has been remitted to the Treasurer of the London Society.

Northumberland.

Mr. Wolff arrived at Newcastle-upon-Tyne on Saturday, Jan. 20, and on Monday, 22d, a public meeting was held of the *Newcastle Auxiliary Society*. J. Edgcomb, Esq. in the Chair. Resolutions were moved and seconded by Rev. W. Hawks, Mr. Jos. Wolff, Rev. S. Meggison, Rev. R. Scott, W. Chapman, Esq., Rev. J. Tyson, Mr. Akenhead, and W. Batson, Esq. Collection £20., appropriated to the Bussorah Schools.

Lancashire.

Mr. Wolff attended a special meeting at *Manchester* on Wednesday, Jan. 24. This meeting was remarkably well attended, and the collection amounted to £13. 4s.

Yorkshire.

On Thursday, Jan. 25, 1827, Mr. Wolff visited *Sheffield*; a public meeting was held in the National school rooms, which, notwithstanding the shortness of the notice, and the inclemency of the weather, was very numerous and respectably attended; most of the clergy and dissenting ministers

were present. The Rev. Thos. Sutton, Vicar of Sheffield, having been called to the chair, introduced Mr. Wolff to the meeting, with some general remarks respecting the importance and objects of the Society. The meeting was highly interested by the details Mr. Wolff gave in an address, which occupied two hours and a half, during which he was heard with the deepest attention. The collection at the doors amounted to £16. 12s. 2d.

Derbyshire.

From Sheffield Mr. Wolff proceeded to *Chesterfield*, where a meeting was hastily summoned. The Chair was taken by the Rev. Thos. Hill, Vicar, who introduced Mr. Wolff to the audience. Collection £12. 15., was appropriated to the Bussorah Schools.

Mr. Wolff immediately returned to London, where he arrived Saturday, Jan. 27.

Somersetshire.

A sermon to recommend the cause of Israel, was preached at Bathwick Church, *Bath*, on Sunday morning, Jan. 28th, by the Rev. C. S. Hawtrey; and another in the evening of the same day at St. Michael's, by the Rev. W. Marsh. No collections.

The first anniversary meeting of the *Bath Auxiliary Society*, was held at the Guildhall, on Wednesday the 30th of January, and was very well attended. Capt. the Hon. Frederick Noel, R.N. was in the chair, and resolutions were moved and seconded by T. Sandford, Esq. and Rev. C. S. Hawtrey, Lord James O'Brien, and Rev. Wm. Marsh, Rev. F. Crossman, and Mr. Jos. Wolff, Rev. Wm. Way, and Rev. James Gisborne, Captain Lye, R.N. and Rev. E.H.

House. Collection £58. 11s. 9d. besides several new subscriptions.

After having attended the meeting at Bath, Mr. Wolff returned to London, and on Tuesday, the 6th of February, was married at St. George's Church, Hanover Square, by the Rev. C. Simeon, to the Right Hon. Lady Georgiana Walpole.

On the 21st of the November preceding, Mr. Wolff was received as the regular Missionary of the London Society, and he is expected very shortly to return with his lady to the scene of his labours.

Surrey.

The Anniversary Meeting of the *Guildford Auxiliary Society*, was held at the Court House, on Friday, Feb. 10. Henry Drummond, Esq. High Sheriff, in the Chair. Resolutions were moved and seconded by H. Trower, Esq. and the Rev. C. Simeon, Rev. H. Dodsworth, and Rev. C. S. Hawtrey, H. Sparling, Esq. and Mr. Joseph Wolff, Rev. H. McNeile, and Rev. Mr. Wolfe. Collection £21. 7s.

A few weeks previous to this, Mr. Joseph Wolff attended a special Meeting at *Guildford*, when the sum of £15. 19s. 6d. was collected, and expressly appropriated to the fund for the support of schools established at Bussorah, by Mr. Wolff. Collections so appropriated, form no part of the receipts of the London Society, and as they do not come into the hands of the Treasurer, cannot be acknowledged in the Report.

Hampshire.

On Sunday, Feb. 11, two sermons were preached at St. John's Chapel, *Portsea*, (Rev. H. S. Dusautoy, Incumbent) by Rev. J. B. Cartwright. Owing to the numerous calls which had been re-

cently made upon the liberality of the congregation, there was no collection in the morning. That in the evening amounted to £11. 12s. On Monday, the 12th, the Anniversary of the *Portsmouth, Portsea, and Gosport Association* was held in the Beneficial Society Hall; Hon. Sir Geo. Grey, Bart. President of the Association, in the Chair. The Report was read by the Rev. R. Bingham, jun. Secretary, and the Resolutions were moved and seconded by Capt. F. W. Austen, R. N. C. B., Rev. J. B. Cartwright, Rev. Dr. Wilson, Rev. W. A. Evanson, Ven. Archdeacon Digby, Mr. Jos. Wolff, and Rev. H. S. Dusautoy. Collection £14. 18s. 1d.

In the evening, a meeting was held at *Gosport* for the first time. Capt. F. W. Austen, R. N. C. B. in the Chair. Resolutions were moved and seconded by Rev. S. Maddock, Ven. Archdeacon Digby, Rev. W. A. Evanson, Mr. Jos. Wolff, Rev. J. B. Cartwright, and Rev. R. Bingham, jun. Collection £5. 6s. 3d. Total amount of collections, £31. 16s. 4d.

Sussex.

On Sunday, Feb. 11, two sermons were preached at St. John's Chapel, *Chichester*, (Rev. S. Barbut, Incumbent) by Rev. W. A. Evanson. Collection £18.

The Anniversary of the *Chichester and Western Sussex Auxiliary Society* was held on Tuesday, Feb. 13. John Marsh, Esq. Treasurer, in the Chair. The Report was read by the Rev. J. Davies, Secretary, and Resolutions were moved and seconded by Rev. W. Peachey, Rev. J. B. Cartwright, Rev. J. Tripp, Rev. H. Raikes, Rev. Edw. Horne, Rev. S. Barbut, J. Brenton, Esq. and Rev. W. A. Evanson. Col-

lection £11. 10s. 4d. Total collection £29. 10s. 4d.

Middlesex.

A special public meeting of the *Chelsea Auxiliary Society* was held at the Clock House, King's Road, Chelsea, on Tuesday evening, Jan. 2d, 1827, for the purpose of receiving information respecting the progress of the Society, and for obtaining assistance in support of its Missions.

The President of the Association, the Rev. Henry John Owen, (having been called to the Chair, on the motion of the Rev. H. Blunt,) introduced Mr. W. Mayers, who addressed the Meeting; after which, Mr. Joseph Wolff having been introduced by John Bayford, Esq. gave a detailed account of his labours in the East. The President then adjourned the meeting. The collection amounted to £18. 10s. 6d.

A Sermon in aid of the London Society was preached at Ram's Chapel, *Homerton*, (Rev. W. B. Williams, Minister) on Wednesday evening, the 21st of February, by the Rev. C. Simeon. Collection £32. 18s. 9d.

On Thursday evening, the 22d, a meeting was held at the Mermaid, *Hackney*, when a Society in aid of the Parent Institution was formed, under the title of the *East London Auxiliary Society*. Sir Thos. Baring, Bart. was in the Chair. The Rev. C. S. Hawtrey having detailed the operations of the Parent Society, Resolutions were moved and seconded by the Rev. Messrs. Williams and Simeon, M'Neile and Evanson, Marsh and Mortimer, Dr. Pinkerton and Mr. Wolff. Sir Claudius Hunter, Bart. was appointed President of the Society, G. T. King, Esq. Treasurer, and J. Parry, Esq. Secre-

tary. Collection at the doors, including a donation of £10. by the Rev. Thos. Mortimer, £41. 12s. 8d.

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NOTICE.

If any Clergyman, whose sentiments are in unison with the principles of the London Society for promoting Christianity amongst the Jews, should have thoughts of making a tour through the States of Germany, &c. during the ensuing summer, the Secretaries would feel obliged in being permitted to have some communication with him as soon as convenient. Apply, or address, to No. 10, Wardrobe Place, Doctors' Commons, London.

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The Lecture to the Jews will be preached on Sunday evening, March 4th, at the Episcopal Jews' Chapel, Cambridge Heath.

Subject.

HOSEA iii. 4, 5.

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The Wednesday Evening Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on March 7th, by the Rev. J. B. Williams, A.M. of Ram's Chapel, Homerton.

Subject.

THE MOSAIC COVENANT DISTINCT FROM AND INFERIOR TO THE COVENANT CONFIRMED OF GOD TO ABRAHAM.

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* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Chatfield, Miss Ann, 1, York Place, Denmark Hill.....	1	0	0
Clapham, John, Esq., Penzance	10	0	0
Friend to the Jewish cause, by Mrs. Gaviller, for Palestine Fund	5	0	0
Jones, Mr. N., for Heb. O. & N. Test.....	0	7	6
Lewis, Miss, for Palestine Fund	0	5	0
Wood, Mrs., Waltham Abbey	0	10	0
Cheltenham, by Rev. F. Close	40	0	0
Chichester, by J. Marsh, Esq.....	50	0	0
Colchester, by C. Boutflower, Esq.			
General Purposes	199	8	7
Heb. O. & N. Test....	24	14	9
Palestine Fund.....	17	19	4
Foreign Schools and			
Missions.....	14	7	2
	<hr/>		
	256	9	10
Cratfield and Laxfield, by Rev. J. L. Farrer.....	5	4	6
Frome, by J. A. Wickham, Esq.....	14	19	3
Guernsey, by Geo. Dobree, Esq.....	25	0	0
Maidenhead, by Mrs. Bishop ...	11	2	0
Portsmouth, &c. by John Allcot, Esq....	45	1	0
Retford, by Rev. J. W. Brooks	10	0	0
Scotland, Edinburgh, collected after several meetings at the As-			
sembly Rooms, (when Mr. Wolff was there)			
deducting 20l. 3s. specially appropriated to			
the use of schools at Bussorah, and 33l.			
5s. 6d. expences of Assembly Rooms, ad-			
vertizing, &c. &c.....	14	14	9
Stratford-on-Avon, by Mrs. Knottesford	26	6	10
Sudbury, by Miss Dupont	5	5	6
Woolwich, by Mrs. Stewart	1	6	0
Yarmouth, by Mrs. S. Burton.....	5	0	0

NOTICE.

The Secretary of the Abrahamic Association having requested us to insert a notice respecting that Institution, similar to the one we inserted last month with reference to the Philo-Judæan Society, we inform our readers, that monthly addresses are delivered at various places by the members or friends of that Association, on subjects connected with the interests of the Jewish nation. In giving this notice, we are desired expressly to state, that although the London Society is not concerned either directly or indirectly in the management, nor has it any connection with the proceedings, of either of these institutions; yet the friends and supporters of the London Society will ever cordially rejoice in the success of every judicious and scriptural attempt to promote the welfare of God's ancient people.

LITERARY NOTICE.

Professor Lee's Lectures on the Hebrew Language, which have been so long in preparation, are now nearly ready for publication, and will appear in the course of the ensuing month.

ANSWERS TO CORRESPONDENTS.

The continuation of the Memoir of the Rev. Stephen Schultz, No. viii. will be inserted.

Rabbi Crooll's Reply to Textuarius, and his Remarks on Mr. Joseph Wolff's Address to his Brethren, have been received.

Textuarius's Reply to Mr. S. Newman, has also been received.

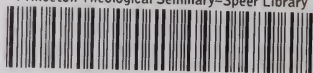
We regret that we are unable to communicate to our Correspondent, the Rev. S. Eyre, the address of B. Benjamin; and in reply to his enquiries regarding the Philo-Judæan Society, we beg to refer him to the Notices in our last, and in the present Number; and to the Secretary of that Society, Mr. J. A. Brown, Bouverie Street, London.

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